

The Advent Review and Sabbath Herald

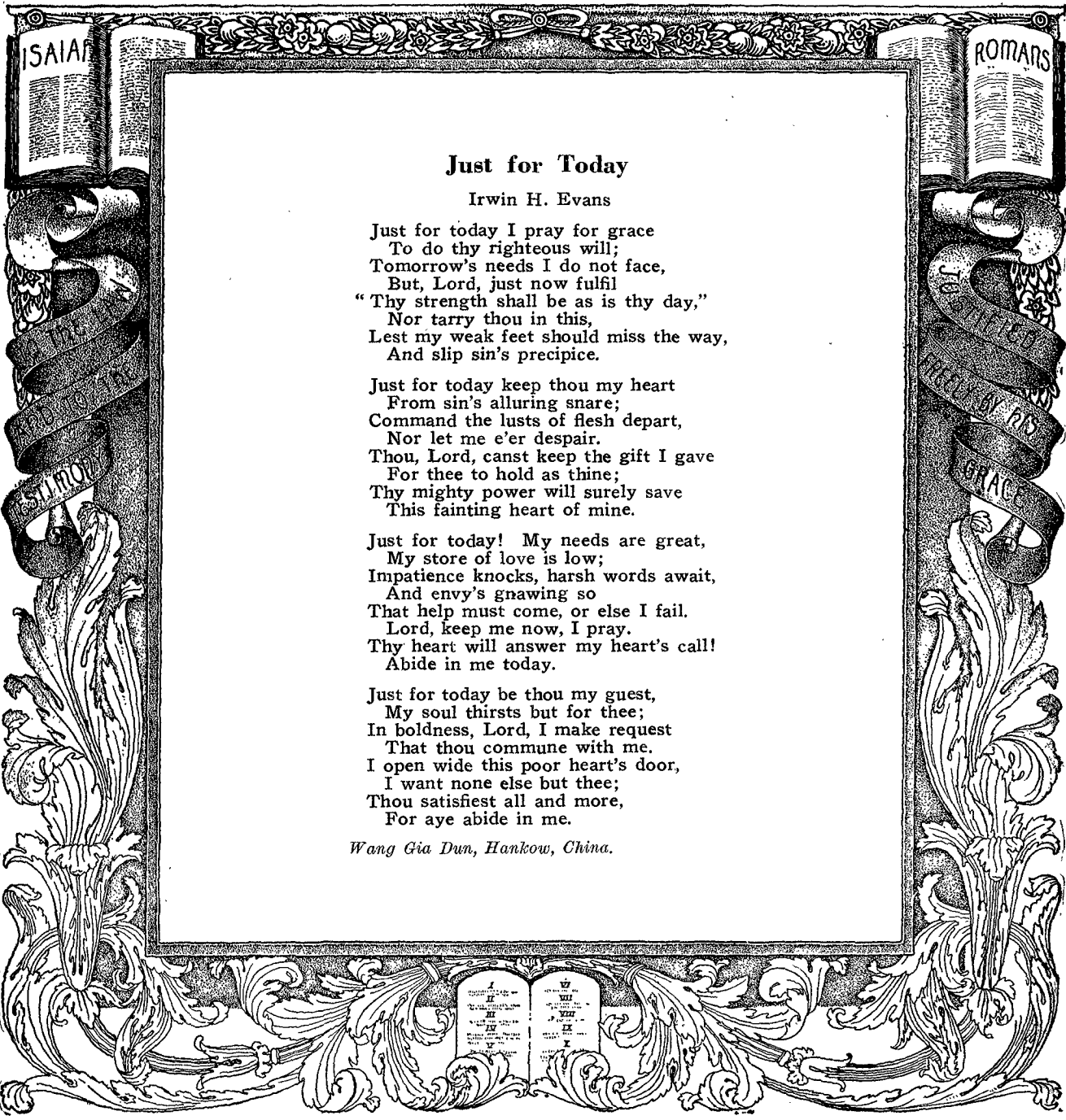


Vol. 96

Takoma Park, Washington, D. C., Thursday, July 10, 1919

No. 28

THE GOSPEL TO ALL NATIONS



Just for Today

Irwin H. Evans

Just for today I pray for grace
To do thy righteous will;
Tomorrow's needs I do not face,
But, Lord, just now fulfil
"Thy strength shall be as is thy day,"
Nor tarry thou in this,
Lest my weak feet should miss the way,
And slip sin's precipice.

Just for today keeping thou my heart
From sin's alluring snare;
Command the lusts of flesh depart,
Nor let me e'er despair.
Thou, Lord, canst keep the gift I gave
For thee to hold as thine;
Thy mighty power will surely save
This fainting heart of mine.

Just for today! My needs are great,
My store of love is low;
Impatience knocks, harsh words await,
And envy's gnawing so
That help must come, or else I fail.
Lord, keep me now, I pray.
Thy heart will answer my heart's call!
Abide in me today.

Just for today be thou my guest,
My soul thirsts but for thee;
In boldness, Lord, I make request
That thou commune with me.
I open wide this poor heart's door,
I want none else but thee;
Thou satisfiest all and more,
For aye abide in me.

Wang Gia Dun, Hankow, China.

Now for World Prohibition!

GEORGE H. HEALD, M. D.

THE prohibition forces have had another rousing meeting — the Nineteenth National Convention of the Anti-Saloon League of America, which was held in Washington, D. C., June 3-6. The Dominion Temperance Alliance of Canada and the Anti-Saloon League had together invited prominent workers from all over the world to meet first in Washington and then in Toronto, the purpose being to organize a world-wide federation to work for world-wide prohibition. This meeting of the anti-saloon forces of this country with the temperance workers from other lands is the blossoming out of the idea that has been developing slowly but surely that America must set the pace for world prohibition. Significant were the mottoes blazing forth from the platform of the convention:

Hear the cry of the drink-cursed nations:

"COME OVER AND HELP US."

What will redeemed America reply?

Our Master's words:

"Ye shall know the truth, and the truth shall make you free."

"Go ye into all the world."

Certainly the appeals from the nations of Europe, of Asia, of South America, of the islands, were earnestly presented at this convention by their representatives. The fact that America has adopted prohibition is warrant for other nations enthralled by drink to expect that America can and will come and help them to free themselves from the slavery to alcohol. There is evidently a determination on the part of the delegates from the different countries to obtain all the help they can from America; and the prohibition forces of this country, emboldened by their recent victory, are anxious to carry the battle into other countries.

There is one evil that has resulted from our passing the prohibition amendment. While our vote has doomed the liquor traffic in this country, and has given courage to the temperance forces in other countries, prohibition here has increased the difficulties manifold in some of these countries; for the powerful distillery and brewery interests, ousted from this country, are laying large plans to establish themselves in Mexico, China, and other countries before restrictive laws can be enacted to prevent it. And once they are established, the temperance forces will have to combat not only the ignorance, the indifference, and the lifelong customs of the natives, but the paid propaganda of the liquor interests, which will stop at nothing in their effort to maintain their grip on the people. Already they are doing active propaganda work in these countries. For instance, in Mexico an intelligent Mexican said to one of the temperance workers, "You Americans have built your great cities and made yourselves prosperous by means of the liquor traffic, and now you ban liquor. We propose, also, to make use of liquor to build great cities, establish princely fortunes, and become prosperous, and then we, like you, can throw out the liquor traffic and become moral." This Mexican had evidently been well indoctrinated by the distillery and brewery propagandists.

But there are a few in all these countries who, desiring to help rid their countries of the drink evil, and feeling their inability to cope with the situation, are looking to America's strong arm for help. America can, of course, do nothing as a government, but her temperance people can, and doubtless will, do much.

A world prohibition federation was formed at this meeting, to have its headquarters in Washington. The writer, who had the privilege of attending a convention at The Hague in 1911 — a world convention for the study of alcohol — cannot but note the wonderful progress that has taken place in the intervening years. At that meeting there were some of the brightest scientists of Europe, discussing to what extent alcohol is an evil, and studying various expedients by which the evil might be lessened. It was an academic discussion, and led nowhere in particular. But the American and British members of the conference, not satisfied with such progress, held meetings of their own. They knew alcohol to be a curse, and did not have to discuss that topic. They were looking forward to world prohibition, and were marshaling their forces for that event, though at that time national prohibition, even for the United States, seemed a far-off event. Now that Canada and the United States have practically freed themselves, they are in the vanguard to help other countries which heretofore have not been ripe for the prohibition movement.

Bishop Gordon, representing South America at the Washington meeting, spoke of the United States as the mother of the American republics, with twenty daughters on this continent. "Where," he asked, "if we are to give prohibition to the world, ought we to begin? Should it not be right here at our doors?"

The representatives of Mexico believe that, in view of the plans of the distillers to make an immediate invasion of Mexican territory, the temperance forces of the United States should begin work there at once.

The representative of Cuba says that that island particularly needs our help. Having suffered little

(Continued on page 11)

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THE GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

Devoted to the Proclamation of "the Faith which was once delivered unto the saints."

VOL. 96

JULY 10, 1919

No. 28

Issued every Thursday by the

Review and Herald Publishing Association
Washington, D. C.

TERMS: IN ADVANCE

One Year\$2.50	Six Months\$1.50
Two Years4.50	Three Years6.00

No extra postage is charged to countries within the Universal Postal Union.

Make all post office money orders payable at the WASHINGTON, D. C., post office (not Takoma Park Station). Address all communications and make all drafts and express money orders payable to

REVIEW AND HERALD

Takoma Park Station - Washington, D. C.

Entered as second-class matter, August 14, 1903, at the post office at Washington, D. C., under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Sec. 1103, Act of October 3, 1917, authorized on June 22, 1918.

The Advent HOLY BIBLE IS THE FIELD OF THE WORLD AND SABBATH **REVIEW** **HERALD**

"Here is the Patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14: 12.

VOL. 96

TAKOMA PARK, WASHINGTON, D. C., JULY 10, 1919

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Tennyson's Prophecy in "Locksley Hall"

THE following quotation from the poet Tennyson, written years ago (first printed in 1842), has been going the rounds of the press during the last few months. His words appear almost prophetic of the conditions which have been realized since his time. The last event in his series of predictions, "the Parliament of man, the Federation of the world," seems about to be realized:

"For I dipped into the future, far as human eye could see,
Saw the vision of the world, and all the wonder that would be;
Saw the heavens fill with commerce, argosies of magic sails;
Pilots of the purple twilight, dropping down with costly bales;
Heard the heavens fill with shouting, and there rained a
ghastly dew
From the nations' airy navies grappling in the central blue,
Far along the world-wide whisper of the south wind rushing
warm,
With the standards of the peoples plunging through the thun-
derstorm;
Till the war drum throbbed no longer, and the battle flags
were furled
In the Parliament of man, the Federation of the world."

* * *

The Growing Controversy Between Capital and Labor

Now that the great political war is at an end, the statesmen of practically every country are compelled to give serious consideration to the internal conditions which exist under their own flags. During the last four years motives of patriotism have served in a large measure to hold in check the age-long controversy between capital and labor. But we now see day by day a rapid revival of the struggle, and thoughtful men are looking with concern into the future.

In a recent speech before the National Conference of Social Workers, Mr. Basil Manley, joint chairman of the National War Labor Board, according to the *New York Times* of June 3, sounded this warning:

"Unless effective and radical steps are taken to bring about a better understanding between labor and capital and to establish an equitable basis for orderly industrial progress, we are certain to see within the next year strikes and mass movements of labor beside which all previous American strikes will pale into insignificance. Since the signing of the armistice we have had a large number of small strikes and a few great spectacular strikes. But these have been so limited in comparison with the labor upheavals in other countries that there has been a public disposition to regard the industrial situation with complacency and to assume that having passed through the first part of the period of transition without serious industrial disturbance, we are about to enter an era of industrial peace.

"But those who take this complacent attitude are deceiving themselves. Since the armistice American labor has been waiting. It has been waiting because the American labor movement, expecting the war to continue much longer, had not

formulated its definite policy before the signing of the armistice. Labor has been waiting also for the completion of the demobilization of troops and for the transition of our factories from war production to peace production. The period of waiting is now nearly completed.

"I am making no threat that Bolshevism or Spartanism is about to sweep the United States. The American labor movement will not go Bolshevik unless it is driven to that course by the goadings of selfish and unenlightened capitalists and capitalistic agents."

The great war has caused a shortage of labor, which can be remedied only by a long term of years. Recognizing this situation, the laboring men propose to demand the rights which they believe are theirs. Mr. Manley continues:

"American labor, whether organized or unorganized, will bitterly and effectively resist any attempt to reduce wages until the price level has dropped far lower than it is today. Labor knows its advantages, and it knows now, as it has never known before, its stupendous power. All intelligent labor leaders know, even if the manufacturers appear not to know, that for the next generation there is to be a world-wide labor shortage and that this shortage is almost certain to be greatest in America."

Mr. Manley decries the tendency on the part of both the capital and labor forces to create a dictatorship. This, he believes, will bring ruin to American industry:

"There is an active minority of powerful capitalists and employers intent upon establishing in the United States a dictatorship of the plutocracy. There is an equally active and even more determined minority on the labor side determined to establish a dictatorship of the proletariat. Neither can succeed except by wrecking the existing industrial and social structure of the United States. We cannot have either a dictatorship of the plutocracy or a dictatorship of the proletariat except upon the ruins of American industry."

That workmen are conscious of their new power and influence in the world was forcibly expressed in a recent convention of the American Federation of Labor, held in Atlantic City. According to the *Washington Post* of June 20, the following statement was a part of what was termed by some of the labor leaders "a new declaration of independence for workmen of America:":

"Developments in our social, industrial, and political relations, by reason of the necessities of war, have been as varied in nature as they have been grave in character. One of the most pronounced and far-reaching results is the realization of workers' rights, duties, and responsibilities in the structure of society, industry, and government.

"Conscious, as never heretofore, of its power, labor no longer will rest content under a system which treats workers as a commodity or article of commerce. Workers have reached the status and have come to that determination which demands treatment of equality with all other men and women in modern society. They now insist on full value and full compensation for services rendered on a basis that will enable all to enjoy the higher things in life, rather than merely exist near the line beyond which we find human misery, which spells human bankruptcy."

The reasons for the industrial unrest are many and complicated. They may be found in the unequal adjustment between capital and labor, in the natural

ambition which exists in the heart of every man to better his condition, and with many in a desire to better that condition faster than normal circumstances will permit.

It was fondly hoped that higher wages would bring to laboring men the blessings they desired. In this, however, many have been disappointed. As stated by Mr. Frank A. Vanderlip, president of the National City Bank of New York City, "the suspicion has come into the minds of workers that higher wages have not brought about the expected relief, and working men have found that necessities of life cost more and that higher wages buy no more than they could get under the old rate."

In consequence of this disappointment many become the prey of evil influences, and are willing to turn an open ear to the principles of syndicalism,—securing by direct action what they cannot secure through decisions of courts. The recent attempt upon the lives of prominent men throughout the country by the placing of bombs is an outgrowth of this reasoning. It is clear, however, that these outrages are the result of an organized propaganda, not of organ-

should never resort to violence. Every Christian believer will obey in spirit as well as in the letter the laws of his country, unless those laws require him to violate his duty to God. And in seeking to secure a modification or a repeal of an existing law, he will use only such means as are in harmony with the spirit of Christ and of good citizenship.

It will be beyond our power to determine the merits of many of these economic questions. Undoubtedly faults will exist on both sides. Wherever human nature is found, whether within the heart of the capitalist or of the man of labor, it is the same, self-centered and self-interested. But while we may not understand or be able to determine the merits of the controversy, we may recognize the fact of its existence and the further and more important fact that it is a fulfilment of the prophetic Word, a significant sign of the times.

It is for us as the messengers of heaven to endeavor to point men, both rich and poor, to the only source of peace and satisfaction, the Lord Jesus Christ, and to enlighten those engaged in the industrial warfare as to the real meaning of the conflict in its rela-



THE FIELD-DAY WORKERS AT THE MASSACHUSETTS

ized labor. The more responsible labor organizations discountenance all violent measures. Indicating the spirit now working among some of the lawless elements of society, the following extract from a proclamation found in connection with the recent bomb outrage in Washington, D. C., is to the point:

"The powers that be must reckon that they will have to accept the fight they have provoked.

"A time has come when the social question's solution can be delayed no longer; class war is on and cannot cease but with a complete victory for the international proletariat. . . .

"There will be bloodshed; we will not dodge: there will have to be murder; we will kill, because it is necessary: there will have to be destruction; we will destroy to rid the world of your tyrannical institutions.

"We are ready to do anything and everything to suppress the capitalist class; just as you are doing anything and everything to suppress the proletarian revolution."

What the future has in store no human being can predict. We know this, however, that fearful times are before us. The apostle James indicates that the closing days of earth's history will be marked by a terrible strife between the rich and poor. He admonishes the believers who live in these fearful times to be patient unto the coming of the Lord. These are days in which we need to exercise our souls in patience. Many Christian believers no doubt will be acute sufferers under the conditions which will prevail. Many will become the prey of designing men. While it is proper that they should use lawful and proper means to better their condition, they

tion to the closing work of God in the earth. Failing in this we should indeed be recreant to our trust.

F. M. W.

* * *

An Interesting Experience

THE Massachusetts camp-meeting, held at South Lancaster, was one of the very best that it has been my privilege to attend. And it was strikingly unique in several important features. One of these was the field day.

Tuesday, June 17, was set as the day when all should go out and spend, not a few hours, but a whole day, in the field. From the very opening meeting the plan for the field day was kept in mind, and many of the talks had the definite objective of preparing those who were in attendance at the camp-meeting to go out and do this work.

Tuesday morning found every one, ministers and laity alike, gathered in the Lancaster Junior College chapel at 7:30 A. M., awaiting direction and assignment to the automobile or truck in which he was to make the trip to and from the territory given him to work. After earnest prayer and a few general remarks concerning methods of meeting the people, the names of those belonging to the various groups were read. Marching out by groups, they were assigned to their respective cars. Plans had been so carefully worked out by those in charge of the cam-

paign that twenty minutes proved sufficient to clear the chapel. The accompanying picture was then taken.

About three hundred went out. Practically the only ones who did not go were children and those sisters who remained at the camp to take care of them. Some of the older children, however, did go, and had a good experience.

The company with which I went had to go about thirty miles by automobile to reach our territory. This represented perhaps the maximum distance; so the territory covered on this field day was that of a circle whose diameter was fifty or sixty miles. There were five adults and one boy in our group, and we took one hundred copies of "World Peace" and a large number of copies of *Present Truth*.

Our purpose was the same as that of all the others who went out in the campaign — to present the little book to the people and solicit donations for a city evangelistic fund. But still back of this was the more fundamental aim — to meet and help the people.

Due to the distance we had to go, we had only a little more than four hours of actual work in the field;



CAMP-MEETING

but in that time we disposed of all the books we had, and could have placed more if we had had them. The total collections of our company lacked only a few cents of thirty-six dollars. Some of the other groups did better than we did; there were no failures.

My own experience impressed on me the need of foreign-language training even for those who labor in the home field. I found myself in French Roman Catholic territory. By speaking French I was able to place books in homes where otherwise I could have done nothing. I had reason to regret that I could not speak Polish and modern Greek. Next time I go out I intend to take literature in these languages; that will be almost as good as to be able to speak in those tongues.

An interesting praise and testimony meeting was held in the evening after the field day. Every one came in happy and with so many experiences to recount that it was necessary to devote several morning meetings also to the giving of field-day experiences. We cannot write of these at length, but will merely mention one or two.

One sister found a lady who had a tiny baby and was in desperate need of food. The report of this case made such an appeal that the hat was passed and a donation was taken up right then, which was sent to relieve this case of great need. Some of the sisters found sick persons, and they stayed to give them treatments. One of the workers met a man who was very much prejudiced against Adventists.

He had a good, earnest half-hour visit with the man, broke down his prejudice, and left him almost in tears and asking for more literature. Such results can be expected only when plenty of time is given to this field-day experience, and when the object held before those who go out is that of helping the people, not merely a matter of financial returns.

As a result of this day's effort at the Massachusetts camp-meeting, 2,281 small books were placed in the homes of the people, \$750 was collected, and three hundred persons received the blessing of participating in this form of field service. Between forty and fifty of these had had no previous experience in this kind of work. All received such a blessing that among the resolutions passed by the conference was one looking to monthly field days in every church in the conference. If this resolution is actually carried out, it will prove a great blessing to the believers and will mean a great growth in church membership.

We have spoken mostly of the field day, but the camp-meeting was an ideal one in other respects also. God honored the willingness shown by his people to do service for him in this practical way, by pouring out a great blessing upon them on the last Sabbath. The revival service was characterized by an entire absence of human effort to produce an effect. The message was a straightforward appeal to the consciences of the hearers, and quite free from undue emotionalism. There was no lack of feeling, however; for the Spirit of God came in in large measure, bringing conviction to the hearts of the backsliders as well as of those who had never yielded themselves to Christ. The quietness of the service and the depth of

the feeling experienced even by the youth was to the writer a proof that we have come to the time of the outpouring of the latter rain. Probation will soon close, and the Lord Jesus wants all the children in the fold.

Sabbath afternoon Elder J. K. Jones, the conference president, preached on our world-wide work. As he was concluding, he remarked that while he had not thought of making a special plea for missions, many had doubtless come prepared to give, and they should have the opportunity. Slips were passed, and the pledges and cash collected amounted to more than \$2,800. The entire absence of anything bordering on the methods of the auctioneer was most gratifying; and pledges made in this manner will doubtless be promptly paid. The willingness shown by all in returning to the Lord this much of what he has given his people in financial blessing, was a practical demonstration of the gratitude felt for the blessings of the morning service and of the whole camp-meeting.

Notwithstanding this liberal offering to foreign missions, when, on Sunday morning, the needs of Lancaster Junior College were presented, pledges amounting to more than \$2,500 were made toward a \$60,000 fund to clear off the school debt and build a new dormitory for the young ladies. The need of increasing the school facilities at South Lancaster is the common need which is being experienced in all our schools everywhere, and should be a proof to us that God is preparing to train a greater band of

youth for service, that the work may be quickly finished.

In the hush of the early sunrise hour on the last morning of the meeting, a beautiful baptismal service was held, and thirty-eight followed their Lord in this public confession of death to the old life. Others will receive the rite after returning to their home churches.

Let us pray that the movement so auspiciously begun in Massachusetts may be equally successful in all the conferences of the Atlantic Union, and prove a permanent feature, not alone of our camp-meetings everywhere, but of our church activities. Then when all enter into active service for Christ, we may look for the work to be finished, and our blessed Lord will come. "Even so, come, Lord Jesus."

L. L. C.

* * *

How It Looks in the Far East

It looks good to the eye that watches for progress in the advent message. Really, it cheers one who sees it for the first time, having known it only by reports.

Less than twenty years ago we had not a beginning—save in Japan—among all these tribes and tongues that make up the Far-Eastern Division of the General Conference. We knew not of a Seventh-day Adventist in Korea, or China, or the Philippines, or Malaysia. A third of the world was here untouched.

Now, as we gathered at the Shanghai Council, the secretary's reports for 1918 registered more than a thousand baptisms during the year. What a transformation that represents within a brief two decades!

No one here is satisfied with present progress, however. At the Shanghai Council and at the Central China Union meeting in Hankow, a constant theme was consecration to God for greater results; and every feature of the work was reviewed with the aim of securing greater efficiency in winning souls.

The North China Union Conference, that stretched east and west two thousand miles or more, was divided into four union mission fields, in order that closer supervision might be given to developing interests.

The workings of the large printing house in Shanghai were gone over by a special commission,—Brother H. H. Hall, of the Pacific Press, arriving in time to take the lead in this,—and our brethren expect greatly to increase the output of publications. In the field the Chinese colporteurs are calling for new books faster than the office has been able to produce them. This call—and from inland China—is one of the big factors in our hopes for China's millions. The brethren mean that production shall not lag behind the plodding feet of distribution.

These new fields are getting into the new stride. We stayed a few hours at Manila, for instance. There we found carpenters and masons hard at work rushing up an addition to the Philippine printing plant. "We had to do it," said Manager C. N. Woodward, "to keep up with the field." I think the sales there last year reached about \$50,000.

Think what such things mean in this Far-Eastern field, where the same methods are being introduced that have succeeded in older fields. This third angel's message is a success. It transforms lives. It brings forth the same fruitage of character among every nation and people. It has developed ways and means

and agencies for its preparation after its own needs in these times when a quick work is to be done. Beyond all doubt these agencies are adaptable to the requirements in the Orient, and already, though our work is but begun, the results give us every encouragement to stand by our brethren here in supplying workers and means to set every department in operation just as in other lands.

Seven or eight miles across Shanghai from our publishing and school headquarters is the Chinese Red Cross hospital, now turned into our hands as a sanitarium. Crossing its threshold, one feels instantly the true sanitarium atmosphere, familiar at home. A mile away stands the small red-brick dwelling where the regular sanitarium work in China was beginning less than two years ago. We could not complain of slow development in such an untried field if that building were still found housing our enterprise.

But the way in which the hand of Providence has hurried the workers in this department forward into really large service for the sick and suffering is marvellous. Even now the new quarters prove insufficient. But the unusual providences already met with in the beginning of this work surely bid us expect large things and quick things in its further development.

To be sure, there is no romance, no glamour about this work in the Far East. It takes time for the fruitage of the gospel to ripen in these lands. Mere numbers do not count for results. But no one can be blind to the fact that the ripening process is going on here. In the message itself is the power to "make ready a people prepared for the Lord." It will do it in the Far East.

Catching the first glimpses of the work among these millions, my heart cries out to the homelands, "Courage, brethren, in praying and giving for the cause we love in the Orient!" and, "Come on, young people; you are needed here in scores to stand by workers who are pressed beyond their strength to care for the expanding work!"

W. A. S.

Ichang, on the Yangtze.

* * *

Drug Addicts

THE rapidly increasing number of drug addicts in the country is indicated by a recent report that in New York City alone eight thousand men between the ages of twenty-one and thirty-one were found to be drug addicts, as a result of the disclosures of the selective draft.

Undoubtedly the prohibition of strong drink will increase this number, for the reason that if men cannot find in liquor the solace for their abnormal cravings they will turn to other sources of stimulation. Prohibition will do much to protect society. It will aid the individual in the work of reclamation, but after all it is powerless to change the individual heart. The poor drunkard and the drug addict may need to change their environment, may need rational medication and treatment for abnormal physical conditions, but it is only the grace of Christ which can change their hearts and transform their natures.

* * *

"You are not saved in Jesus Christ unless you are saved to obedience; for his salvation is salvation *from* sin, and sin is 'the transgression of the law.' Let Christ write God's law in your heart."

"Give Me Thine Heart"

ERNEST B. JONES

MANY of the marvelous inventions of the day which God has permitted the mind of man to conceive and develop, are frequently referred to as a means through which the Lord will hasten to completion the sounding of the final message of warning to the world.

As we read of the all-but-incredulous scientific discoveries brought out as a result of the recent World War, we are thrilled, and we pause in wonder and awe. Human hearts grow faint and shrink with terror when reading of the awfulness of the slaughter of human life which was the fruit of the engines of death that science gave to the men of war. And when, through the clearing mists of the very near future, one sees the armies of the whole world engaged in the battle of Armageddon, equipped as they doubtless will be with every conceivable death-dealing instrument, the fear which our Saviour declared would at that time take possession of the hearts of men, can at least be partly sensed.

All these things belong unto our day, and every true child of God should—and does—praise the Lord for the privilege of living in these eventful, closing days of this final generation.

God, in his divine purpose, permits men to devise facilities which may be utilized in the pursuit of peace as well as in the propagation of war. All, or nearly all, the wonderful scientific discoveries of our time are adaptable in some way to the purposes of evil when the power of Satan possesses the hearts of men. But God designs to use, and is using extensively, some of these modern inventions, such as the railway, the steamship, the telegraph and the telephone, the printing press; and today, as a result of this utilization, the blessed gospel of salvation has reached nearly every kindred, tongue, and people on the earth.

We are about to witness the finishing—the *actual* finishing—of the work of God for mankind, and if we are willing and ready, we may have a part in it. While the Lord of the harvest is putting into service every useful agency which the inventive genius and enterprise of man has produced, still the great loveful heart of Jesus longs, pleads, for something of infinitely more value, in fact, of priceless value in the sight of Heaven, simply your heart, your whole heart, and my whole heart.

"Our Redeemer thirsts for recognition. He hungers for the sympathy and love of those whom he has purchased with his own blood. He longs with inexpressible desire that they should come to him and have life."—*"The Desire of Ages,"* p. 191.

A mere cold, inanimate machine of steel, no matter how perfectly constructed, no matter how efficient in function, cannot answer the purpose. *God wants you!* Not even the angels of glory can take your place! God has designed to use just ordinary clay, the dust of the earth, in the accomplishment of the greatest work ever witnessed by the universe. But that clay must be surrendered clay; it must be pliable and absolutely unresisting in the hands of the Master Potter.

One of the greatest, if not the greatest invention of the age, is the device which makes possible the carrying of the human voice through space for long distances without the aid of wires—the wireless telephone. Men seated in an airplane thousands of feet in the air and hundreds of miles distant, are

able to hear distinctly and clearly the commands of their officer issued through a telephone resting upon a desk in an office or a tent on the earth beneath. However, there is one very essential thing to be considered and accomplished before it becomes possible for the men controlling the machine in the air to hear and understand the orders which the officer at the desk wishes to convey to them. The apparatus attached to the aviator's ears must be in perfect "tune" with the device on the desk below, otherwise the connection is lost and the effort to communicate fails.

Dear reader, you have at some time, doubtless many times, said that you had surrendered all to God; and when that yielding was complete and thorough, you experienced the blessed sweetness and joy of communion with the Lord, did you not? Oh, then, why is not this the constant, hourly experience of the child of God? Why do we get out of "tune" so easily? Why is the connection with heaven so frequently broken? Is it not because we permit sin to reign in the heart? simply because we have not done thorough work in repenting? because we have been content to whitewash the exterior and not to wash white the heart? because we do not recognize, or care to recognize, sin when we see it?

"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." "Put on the new man, which after God is created in righteousness and true holiness." "[Then] ye are complete in him." Rom. 6: 16, 12; Eph. 4: 24; Col. 2: 10.

God has a clear, distinct, pointed message for his professed people today. It is a call to true repentance. God is pleading with Israel today just as surely and just as distinctly as he pleaded with ancient Israel. Read these words of entreaty found in Ezekiel 18: 31, 32:

"Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye."

Read also the following message, which comes to us through the prophecy of Joel:

"Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God." Joel 2: 12, 13.

Just previous to our Saviour's first advent there was heard "the voice of one crying in the wilderness, Make straight the way of the Lord." John the Baptist's mission was to prepare a people to meet Jesus. He proclaimed that the promised Messiah was about to appear, and he called the people to repentance. He boldly declared that those who laid claim to the title of God's chosen people were defiled by sin, and that without genuine repentance and purification of heart and life they could have no part in the kingdom of God. The Lord had shown John that the people were proud, rebellious, self-satisfied, and asleep in their sins, and he yearned to awaken them to a better life. The message that John bore startled the people, and caused many to arouse from their lethargy and to tremble because of their sins.

John's keen perception, however, quickly discerned in some of his hearers a lack of honesty, and of a true sense of their condition as sinners. To them

he poured forth the rebuke: "Bring forth therefore fruits meet for repentance." John knew that God is not dependent upon men and women who are unconverted in heart and life, and that he will not favor any one who practises and cherishes sin.

If God ever called his people to repentance in the past, surely he is doing so today. He has promised to cut short his work in righteousness, and as we have previously stated, he designs to use just plain, ordinary men and women for that purpose. But we must be a peculiar people, in the sense that we are a righteous people, endowed with the Holy Spirit. We must be clothed with the robe of Christ's pure righteousness, which is ours by faith, but which we are told will not cover one cherished sin.

Let us be honest and humble before God in this all-important matter of heart-searching and heart-cleansing. Let us confess all our sins now; let us tell the Lord just now that we are "wretched, and miserable, and poor, and blind, and naked." Let us buy of him gold tried in the fire, that we may be rich; and white raiment, that we may be clothed; and ask him to anoint our eyes with eyesalve, that we may see. The blessed Christ who stands at our heart's door and knocks for admittance, has all these things for us if we will but repent and unbolt the door. That is the only step we need to take. Shall we neglect or refuse longer?

The volumes of the spirit of prophecy abound with messages to this people which sound a clear, unmistakable call to repentance, and likewise distinctly point us to Christ and his righteousness as the only way of salvation for the lukewarm, world-loving, powerless church of today. Here are a few such paragraphs:

"What shall I say to arouse the remnant people of God? . . . I warn all who profess the name of Christ to closely examine themselves, and make full and thorough confession of all their wrongs, that they may go beforehand to judgment, and that the recording angel may write pardon opposite their names. My brother, my sister, if these precious moments of mercy are not improved, you will be left without excuse. If you make no special effort to arouse, if you will not manifest zeal in repenting, these golden moments will soon pass, and you will be weighed in the balance and found wanting."—*Testimonies for the Church*, Vol. I, p. 263.

"The camp needs purging. . . My brethren, God calls upon you as his followers to walk in the light. You need to be alarmed. Sin is among us, and it is not seen to be exceeding sinful. The senses of many are benumbed by the indulgence of appetite and by familiarity with sin. We need to advance nearer heaven. . . We must be advancing."—*Id.*, Vol. III, p. 476.

"God calls upon us to awake, for the end is near. Every passing hour is one of activity in the heavenly courts, to

make ready a people upon the earth to act a part in the great scenes that are soon to open before us. These passing moments, that seem of so little value to us, are weighty with eternal interests. . . My brethren, do you realize that your own salvation, as well as the destiny of other souls, depends upon the preparation you now make for the trial before us? . . . Unless you arise to a higher, holier state in your religious life, you will not be ready for the appearing of our Lord."—*Id.*, Vol. V, pp. 716, 717.

"No matter who you are, or what your life has been, you can be saved only in God's appointed way. You must repent; you must fall helpless on the Rock, Christ Jesus. You must feel your need of a physician, and of the one only remedy for sin, the blood of Christ. This remedy can be secured only by repentance toward God, and faith toward our Lord Jesus Christ. Here the work is yet to be begun by many who profess to be Christians."—*Id.*, pp. 218, 219.

In our inmost soul we feel a great longing for something better, something deeper, something that will bring peace and joy and power in our Christian experience. Let us recognize that voice as the voice of God speaking to us. Let us ask him to teach us in all his love and purity. Jesus longs for this recognition on our part. He loves the sinner, but hates the sin.

"No sooner does the child of God approach the mercy-seat than he becomes the client of the great Advocate. At his first utterance of penitence and appeal for pardon, Christ espouses his case, and makes it his own, presenting the supplication before the Father as his own request."—*Id.*, Vol. VI, p. 364.

Do you think there is the remotest possibility of failure if you will by simple faith intrust your case to the divine Advocate, our friend Jesus? No. He has never lost a case, and, praise God, he never will. Will you not trust him? Will you not forsake sin in all its subtle, devilish forms, and then repose in that peace and assurance which is yours by right, through faith in the complete, finished work of Christ?

Men may be permitted to invent and develop the most marvelous, awe-inspiring mechanical devices, but in the sight of God all these are counted as nothing when compared to the creature he has formed after his own image, and for whom the inestimable riches of heaven were poured out when Jesus suffered and died upon Calvary. Our heavenly Father desires nothing so much as the wholly surrendered human heart. He pleads, yearns, for a cleansed channel through which he may, by the power of the Holy Spirit, cut short his work in righteousness.

The latter rain will descend only when the church is purified. So shall not you and I, as members of his church on earth, hasten to unbolt the door, to remove the rubbish (the sins) which now obstructs the channel and retards the coming of our Redeemer? All heaven impatiently awaits our decision.

Perfecting Character -- No. 8

Perfection

WALTER S. CHAPMAN

In previous numbers of this series it has been shown that God requires his people to be holy and sanctified beings, and that this means not that they should be possessed by ecstatic and unseemly happy flights of feeling, and should draw apart from others as if too pure for common association, but that they should be fully and completely consecrated to God and to his service, with every thought, purpose, aim, and ambition centered in heaven, from whence they are looking for their Lord. But it has also been

shown that perfection is a matter of time and of patient continuance in well-doing; that this development of character may take years for accomplishment, yet that, though the service offered to God daily may, and will be, faulty and often sadly lacking, still, if the face is ever turned Godward, the heart ever seeking to do the will of the God who loves us, and ever sorry for the faults and failings that grieve him, the Lord, in pitiful compassion, covers his children with the robe of his righteousness, not imputing their sins

to them; and so, daily, and for the day, they stand ever before him counted as being perfect.

Try to grasp the thought that, no matter how imperfect we are, our faith brings upon us the righteousness of God, and that, clothed with his perfection, we, poor sinners though we be, are actually blameless in his sight for the day and for the time.

"The command, 'Be ye therefore perfect, even as your Father which is in heaven is perfect,' would never have been given if every provision had not been made whereby we may become as perfect in our sphere as God is in his. We are to be ever advancing from light to a greater light, holding fast what we have already received, and praying for more. Thus we shall never be left in darkness."—*Mrs. E. G. White, in Review and Herald, April 12, 1892.*

Note, too, the fact that though our faith makes us daily acceptable to God, and for the time perfect in his sight, still we are to be ever advancing, the perfection of yesterday not being sufficient to meet God's requirements for today; and so, progressing, we are finally to develop a character which will admit us to heaven. The human character of Jesus grew in exactly this way.

"Jesus, considered as a man, was perfect, yet he grew in grace. Luke 2:52: 'Jesus increased in wisdom and stature, and in favor with God and man.' Even the most perfect Christian may increase continually in the knowledge and love of God."—*Testimonies for the Church, Vol. I, pp. 339, 340.*

This daily perfection is within the reach of any and all—any who will claim the promise and live out the truth in the life.

"The church may, individually, be all that they profess to be, for if they will seek the Lord with all the heart, they will be filled with the Spirit."—*Mrs. E. G. White, in Signs of the Times, Nov. 28, 1892.*

The servant of the Lord asserts in many ways that because of lack of faith the people of God are so deficient in spiritual power that he cannot use them as fully as he longs to do. That love which would fill their souls and strengthen their zeal, is seldom sought for, and the church members rest content with their feeble attainments.

"The church has long been content with little of the blessing of God. They have not felt the need of reaching up to their high and exalted privileges, purchased for them at infinite cost. Their spiritual life has been feeble, their experience of a dwarfed and crippled character, and they are disqualified for the work the Lord would have them do. They are not able to present the great and glorious truths of God's Holy Word, that would convict and convert souls through the agency of the Holy Spirit. The power of God awaits their demand and reception."—*Mrs. E. G. White, in Review and Herald, Nov. 1, 1892, p. 681.*

"The promise of the gift of the Spirit of God is left as a matter to be little considered by the church. It is not impressed upon the people, and the result is only that which might be expected,—spiritual drouth, spiritual darkness, spiritual declension and death. Minor matters occupy the mind and soul, but divine power, which is necessary for the growth and prosperity of the church, which would, if possessed, bring all other blessings in its train, is lacking, although it is offered to us in infinite plenitude. Just as long as the church are satisfied with small things, they are disqualified to receive the great things of God. But why do we not hunger and thirst after the gift of the Holy Spirit, since it is the means whereby the heart may be kept pure? The Lord designs that divine power shall co-operate with human effort. It is all essential for the Christian to understand the meaning of the promise of the Holy Spirit just prior to the coming of our Lord Jesus the second time. Talk of it, pray for it, preach concerning it; for the Lord is more willing to give the Holy Spirit than parents are to give good gifts to their children."—*Id., Nov. 15, 1892.*

"Jesus is waiting to breathe upon all his disciples, and give them the inspiration of his sanctifying Spirit, and transfuse the vital principle from himself to his people. He would have them understand that henceforth they cannot serve two masters. Their lives cannot be divided. Christ is to live in his human agents, and work through their faculties, and act

through their capabilities. Their will must be submitted to his will, they must act with his Spirit, that it may be no more they that live, but Christ that liveth in them—our way and will must be in submission to God's will, knowing that it is holy, just, and good. Let us dwell much upon these points before the people, that their ideas may be enlarged, their faith increased. They should be encouraged to ask largely, and expect without a doubt the riches of his grace; for through Jesus we can come into the audience chamber of the Most High."

"God sets his children apart for himself. And as they connect themselves with him, they have power with God and prevail. Of ourselves we can do nothing; but through the grace of his Holy Spirit, life and light are imparted, and the soul is filled with longing, earnest desire for God, for holiness. Then it is that Christ leads us to the throne of grace, and clothes us with his righteousness; for the Lord God of heaven loves us. We would be wilfully blind and stubborn to doubt that his heart is toward us. While Jesus, our Intercessor, pleads for us in heaven, the Holy Spirit works in us, to will and to do of his good pleasure."—*Mrs. E. G. White, in Signs of the Times, Oct. 3, 1892.*

"I know there are many who are placing themselves in right relation to Christ, whose one thought is to bring the message of present truth before the people of the world. They stand continually ready to offer their services. But my heart aches when I see so many who are satisfied with a cheap experience, an experience that costs them but little. Their lives say that for them Christ has died in vain."—*Testimonies for the Church, Vol. IX, p. 103.*

"A deeper and wider experience in religious things is to come to God's people. . . . If the remnant people of God will walk before him in humility and faith, he will carry out through them his eternal purpose, enabling them to work harmoniously in giving to the world the truth as it is in Jesus. . . . Through the faith that his people exercise in him, God will make known to the world that he is the true God, the God of Israel."—*Id., p. 274.*

* * *

God's Blessing

WILLARD H. SAXBY

To Abraham God promised: "I will bless thee, . . . and thou shalt be a blessing." "The blessing of the Lord, it maketh rich." Prov. 10:22. How rich?—"In thee shall all families of the earth be blessed" (Gen. 12:3), not for time only, but for all eternity.

The Lord blessed the seventh day. Ex. 20:11. The Sabbath is the richest day in the week, and will continue to be forever. Isa. 66:23.

The Lord greatly blesses (makes rich) in the faithful payment of the tithe. Mal. 3:10.

We are invited to "prove," to test, the Lord: See "if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Would not the converse of the above be equally true—that the curse of God makes poor, unspeakably poor? (See the case of Achan, in Joshua 7; also Deuteronomy 28.) The Lord blessed the five loaves and two fishes (Luke 9:16), and the result was that five thousand hungry men, besides women and children, were bountifully fed with the best of food.

The children of Israel were provided with millions of meals during their journey of forty years.

"Unto Him that is able to do exceeding abundantly above all that we ask or think." Eph. 3:20.

"The blessing of the Lord, it maketh rich, and he addeth no sorrow with it."

* * *

On the tombstone of Dr. Morrison, the renowned Chinese missionary, is the following characteristic epitaph: "I have sinned; I have repented; I have trusted; I have loved; I sleep; I shall rise; and through the grace of Christ, though unworthy, I shall reign."



BIBLE STUDIES



The Second Coming of the Seed

Signs of His Coming

MILTON CHARLES WILCOX

WILL there be signs presaging the coming of the Lord? The disciples of Jesus asked that question of the Master near the close of his ministry, as they looked out over the great city of Jerusalem. They inquired: "What shall be the sign of thy coming, and of the end of the world?" Matt. 24:3. Mark 13 and Luke 21 ought to be studied in connection with Matthew 24. Various signs are given in these three prophecies, in which the Lord represents to his disciples, and makes it very emphatic, that there will not be simply one sign of Christ's coming, but many signs. These are summarized by Luke as follows:

"There shall be signs in the sun and moon and stars; and upon the earth distress of nations, in perplexity for the roaring of the sea and the billows; men fainting for fear, and for expectation of the things which are coming on the world: for the powers of the heavens shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21: 25-27, A. R. V.

We cannot note all the special signs given in these verses and elsewhere in the Word, that are before the world at the present time. Men may excuse themselves, or find seeming excuse, for failing to heed the great prophecies by saying that they do not understand them and have not time to read, and that they do not understand history sufficiently to judge as to whether the prophecy has been fulfilled or not. But in order to meet this class God has given special signs that are occurring before the eyes of all humanity at the present time,—signs which men must see and understand, signs which are the common topics of everyday conversation, signs which are heralded in newspapers far and wide, and which are startling the world into wonder as to what is their significance. Those who read the Word of God may know that they are signs that the coming of Christ is near. We do not need to set forth these signs in detail; we do not need to prove that they are occurring right in these very days in which we live. We will, however, name some of them.

Among the signs set forth are earthquakes, wars, famines, pestilences. We are told that these are the "beginning of travail," or the birth pangs which announce the ending of the age and the coming of the new one.

War and Peace Prophecies

In the prophecy of Joel 3:9-16 we find a very definite prophecy of the last days, in which there shall go forth a cry, a universal appeal to the nations to prepare for war, to wake up the mighty men, to beat plowshares into swords and pruning hooks into spears, to get ready for war. We need not say this has been fulfilled and is being fulfilled in our own generation as never before in the history of men. But when this is seen, "the day of the Lord is near."

At the same time that this war preparation is taking place, there arises among the nations a demand for peace, as recorded in Isaiah 2:1-5 and Micah 4:2-5. This prophecy declares that many people, because of the great progress that Christianity has made among the nations, which is represented by the

mountain of the Lord's house rising above all the other mountains of the earth, will from this teach that the world itself shall yield to the influences of Christ, and that there shall be universal peace throughout the world; that swords shall be beaten into plowshares and spears into pruning hooks; that nation shall not lift up sword against nation, neither shall they learn war any more. We have not yet reached the time of the complete fulfilment of this prophecy. We are still in the time when the peace advocates are telling us what will be when the world peace is made and the nations learn the ways of Christ. But there will come a time when it is believed this peace is assured. The context, however, shows that the prophecy is a false prophecy. The two prophecies of Joel and Isaiah should be considered in contrast, the one telling what the world actually does in preparing for war, and the other what the people of the world will actually declare as regards peace. Both of them are evidence that we are living in the last days. The apostle writes: "When they are saying, Peace and safety, then sudden destruction cometh upon them." 1 Thess. 5:1-3.

False Prophets

In Matthew 24:23-26 is set forth another twofold prophecy that there shall be false Christs and false prophets in the last days. One class of these prophets will tell us that Christ is coming in the wilderness or in the desert, and will lead astray many; the other, that he is coming in the secret chamber, and that the coming will be known only to a few. Thus many will be deceived.

The first of these classes is well represented by the Mormons, who declared that Christ would come to the Salt Lake desert, and from there spread abroad his kingdom to the world. The other class may be represented by the Spiritualists. Spiritualism tells us that Christ is coming in the séance or spiritualistic cabinet. Or it may be typified by Christian Scientists, who tell us that the coming of Christ is in their teaching. Others teach a secret rapture of Christ, who comes and snatches away his elect, one here and one there, and that the coming is known only to those who are thus taken.

Christ warns us that these delusions will be the means which Satan will use to lead astray, if possible, the very elect of God. But the Word declares: "As the lightning cometh forth from the east, and is seen even unto the west; so shall be the coming of the Son of man."

Great Apostasy

Another very striking indication of the last days is the fearful backsliding which will take place among those who profess to be the children of God. This is revealed in many scriptures. We note but one, 2 Timothy 3:1-5:

"Know this, that in the last days grievous times shall come. For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God; holding a form of godliness, but having denied the power thereof: from these also turn away." (See also Matt. 24:12.)

Here are eighteen different sins noted among those that have the form of godliness but deny the power thereof. If we will read the first chapter in Romans, we shall find among professed Christians in the last days a wonderful likeness to those sins which existed in the Roman pagan world when the apostle Paul wrote to the Romans. The apostle presents as evidence of the last days these conditions that make the times perilous. They are perilous when every standard of right is perverted, questioned, or cast down, and evil is exalted.

In the fifty-ninth chapter of Isaiah there is a very faithful picture of the evil conditions of the last days, but the prophet declares that the Lord will come and sweep away wickedness from the earth, and judge those that are evil.

An article in the *Saturday Evening Post* of April 12, 1919, by that great English writer, Dr. Alfred Noyes, is a fearful though kindly arraignment of conditions in the world at the present time, and among them is the "lost sense of right and wrong, of evil and good." This is the very thing predicted by the prophet Isaiah: "None sueth in righteousness, and none pleadeth in truth." "Justice [is] far from us, neither doth righteousness overtake us." Isa. 59: 4, 9. There is presented before us the picture of a great temple, where justice and truth should be found, but the prophet sees among the tumultuous throngs mobs that will subvert righteousness to the wisdom of man; he sees justice turned away backward, righteousness standing afar off, truth fallen in the streets, and uprightness unable to enter. And he declares that Jehovah saw it and was displeased, and therefore clothed himself with garments of vengeance to repay the adversaries of the truth; he also says that "a Redeemer will come to Zion, and unto them that turn from transgression in Jacob, saith Jehovah."

A Gospel Message

Another striking sign of the last days is the gospel message of the coming kingdom proclaimed to all the world. The record is given in Matthew 24: 14: "This gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come." This is drawn out more fully in the great threefold message of Revelation 14: 6-12. That message of the soon-coming kingdom of Christ is rapidly going to all the nations of earth, and it is only in the last days that the nations have been opened so that the gospel message could thus be given. It is a striking sign of the nearness of Christ's coming.

Evidence in the Waiting Time

Now let the reader note this: While some of these signs have occurred at different periods through all the troubled ages of earth's history, yet the great fact, which the Lord impresses upon us, is that they *all* occur right down here in the last period of earth's history. There is no definite time given to this period. God has purposely left it indefinite. He has designated it by different terms, of which we note the following: In the eighth chapter of Daniel there are two expressions which indicate this indefinite period; one is the cleansing of the sanctuary, the work which is going on in heaven where Christ serves as our high priest, and the other "the time of the end," during which his work shall be accomplished in the earth. In Matthew 24 it is represented as "this generation;" in Revelation 7, by the time of the sealing work; in Revelation 10, by two definite terms — the finishing

of the mystery of the gospel of God, and the days of the voice of the seventh angel "when he is about to sound;" and in the seventh verse of the fourteenth chapter of Revelation it is designated by "the hour of his judgment." Each of these time periods continues to the very end. How long this time will continue we do not know, but it is during these periods of time God has placed all these different signs that his coming is near. And our Lord himself, in harmony with the signs named by apostle and prophet, declares: "When ye see *all these things*, know ye that he is nigh, even at the doors." And he continues, "Verily I say unto you, This generation shall not pass away, till all these things be accomplished." And then by way of emphasis he adds, "Heaven and earth shall pass away, but my words shall not pass away." He then assures us that no one can fix the exact day or hour of his coming. That belongs to the Father, who alone knows it, but he would have us know that his coming is near and prepare for that coming.

"There is a King of glory,
Ere long on earth to rise,
Sung in prophetic story,
Descending from the skies;
The Babe of Bethlehem, 'tis he;
It is the man of Calvary,—
Not crowned with thorns, and gory,
But crowned with glory now!
Not crowned with thorns today,
Not mocked and led away,
But crowned with everlasting glory now!"

Now for World Prohibition!

(Concluded from page 2)

or none from the war, and with a prosperity so great that one can scarcely thread his way along the streets of Havana on account of the automobiles, the Cubans are suffering as prosperous people are liable to suffer; they are spending unprecedented sums on the lottery, in the cockpit, and on liquor. And there liquor is not licensed. Any one can sell it without a license. Since the advent of prohibition in the Southern States, Americans have gone over in great numbers, to take advantage of this form of "no license."

And so, from Hungary, from New Zealand, from Australia, from Japan, from China, from Latin America, come the calls. The call from Australia was peculiar in that they did not ask for any of our means or our laborers. The best help Americans can render to Australia is to send facts to meet the distiller and brewer propaganda. The Australian temperance people want the original signed letters and documents from governors and others in authority, telling just what has been accomplished in sections where prohibition has been given a thorough trial.

One representative from England said that we could best help the cause in Britain by demonstrating in this country that prohibition is workable. If the report gets over there that the people here are lax in their enforcement of the law, it will have a reactionary effect on the people of Britain.

In order to show that temperance work has not been altogether neglected by the governments of South America, one speaker stated that Argentina has already introduced temperance teaching in the public schools; and the republic of Uruguay has paid the expenses of five W. C. T. U. women who are visiting the United States to study the working of prohibition in this country.

Studies in the Testimonies

Our Yearly Convocations

TYLER E. BOWEN

1. WHAT is said regarding the object and importance of holding these yearly gatherings?

"These camp-meetings are of importance. They cost something. The servants of God are wearing out their lives to help the people, while many of them appear as if they did not want help. For fear of losing a little of this world's gain, some let these precious privileges come and go as though they were of but very little importance. Let all who profess to believe the truth respect every privilege that God offers them to obtain clearer views of his truth and his requirements, and the necessary preparation for his coming."—*Testimonies for the Church,* Vol. II, p. 601.

2. Who should attend them? Whom will they find at the feast?

"Let all who possibly can, attend these yearly gatherings. All should feel that God requires this of them. . . . Come, brethren and sisters, to these sacred convocation meetings, to find Jesus. He will come up to the feast; he will be present, and will do for you that which you need most to have done."—*Testimonies for the Church,* Vol. II, p. 600.

3. What valuation is placed upon the higher interests of the soul, upon peace and hope, and a strong, clear sense of eternal things?

"Your farms should not be considered of greater value than the higher interests of the soul. All the treasures you possess, be they ever so valuable, would not be rich enough to buy you peace and hope, which would be infinite gain at the cost of all you have and the toils and sufferings of a lifetime. A strong, clear sense of eternal things, and a heart willing to yield all to Christ, are blessings of more value than all the riches, and pleasures, and glories of this world."—*Testimonies for the Church,* Vol. II, p. 600.

4. Anciently, what obligations rested upon Israel? What test of character was thus made through these yearly convocations?

"God gave direction to the Israelites to assemble before him at set periods, in the place which he should choose, and observe special days wherein no unnecessary work was to be done, but the time was to be devoted to a consideration of the blessings which he had bestowed upon them. . . . Those who placed a high value upon the blessings which God bestowed upon them, brought offerings in accordance with their appreciation of these blessings. Those whose moral powers were stupefied and benumbed by selfishness and idolatrous love of the favors received, rather than inspired by fervent love for their bountiful Benefactor, brought meager offerings. Thus their hearts were revealed."—*Testimonies for the Church,* Vol. II, pp. 573, 574.

5. What did the Lord covenant to do for those who thus assembled to worship him in the spirit of humility and gratitude?

"The Lord covenanted that if they were faithful in the observance of his requirements, he would bless them in all their increase, and in all the work of their hands."—*Testimonies for the Church,* Vol. II, p. 574.

6. Can the lack of means be urged by many as an excuse for remaining away? What spiritual loss do such sustain?

"Men who possess thousands remain at home year after year, engrossed in their worldly cares and interests, and feeling that they cannot afford to make the small sacrifice of attending the yearly gatherings to worship God. He has blessed them in basket and in store, and surrounded them with his benefits on the right hand and on the left, yet they withhold from him the small offerings he has required of them. They love to serve themselves. Their souls will be like the unrefreshed desert without the dew or rain of heaven. . . . Will those who profess to believe that the end of all things is at hand be blind to their own spiritual interest, and live for this world and this

life alone? Do they expect that their eternal interest will take care of itself? Spiritual strength will not come without an effort on their part."—*Testimonies for the Church,* Vol. II, pp. 574, 575.

7. Of what should every camp-meeting serve as an object lesson?

"Every camp-meeting should be an object lesson of neatness, order, and good taste. We must give careful regard to economy, and must avoid display; but everything connected with the grounds should be neat and tidy. Taste and tact do much to attract. And in all our work we should present the discipline of organization and order."—*Testimonies for the Church,* Vol. VI, p. 34.

8. What is one reason why the sanitary regulations of the camp should be of the best?

"Everything should be so arranged as to impress both our own people and the world with the sacredness and importance of the work of God. The regulations observed in the encampment of the Israelites are an example to us. It was Christ who gave those special instructions to Israel, and he intended them for us also, upon whom the ends of the world are come. We should study carefully the specifications of God's Word, and practise these directions as the will of God. Let everything connected with the encampment be pure, wholesome, and cleanly. Special attention should be given to all sanitary arrangements, and men of sound judgment and discernment should see that nothing is permitted to sow the seeds of sickness and death throughout the encampment."—*Testimonies for the Church,* Vol. VI, pp. 34, 35.

9. What responsibilities rest upon every person and family making up the encampment?

"We should feel that we are representatives of truth of heavenly origin. We are to show forth the praises of him who has called us out of darkness into his marvelous light. We should ever bear in mind that angels of God are walking through the encampment, beholding the order and arrangement in every tent. To the large numbers of people who come to the ground, all the arrangements are an illustration of the belief and principles of the people conducting the meeting. It should be the very best illustration possible. All the surroundings should be a lesson. Especially should the family tents, in their neatness and order, giving a glimpse of home life, be a constant sermon as to the habits, customs, and practices of Seventh-day Adventists."—*Testimonies for the Church,* Vol. VI, p. 35.

10. What should be the real object in leaving home to attend camp-meeting?

"The object of a camp-meeting is to lead all to separate from business cares and burdens, and devote a few days exclusively to seeking the Lord. We should occupy the time in self-examination, close searching of heart, penitential confession of sins, and renewing our vows to the Most High. If any come to these meetings for less worthy objects, we hope the character of the meeting will be such as to bring their minds to its proper objects."—*Testimonies for the Church,* Vol. II, p. 601.

11. In making preparations to attend camp-meeting, what cautions should be observed?

"Some are sufferers through extra labor in preparing for camp-meeting. They are liberal-souled people, and want nothing done with stinginess. Some make large provisions, and are thoroughly wearied out when they come to the meeting, and as soon as they are released from the pressure of work, exhausted nature causes them to feel that she has been abused. Some of these persons may never have attended a camp-meeting before, and are not informed in regard to what preparations they are required to make. They lose some of the precious meetings they had purposed to attend. Now these mistake in making so great preparation. Nothing should be taken to camp-meeting except the most healthful articles, cooked in a simple manner, free from all spices and grease."—*Testimonies for the Church,* Vol. II, pp. 601, 602.

IN MISSION LANDS

Calcutta and Bombay

ELMER E. ANDROSS

It was a real pleasure to us, upon our return from Burma, to spend a few days in Calcutta. This was one of the first places where the work was established in India, and it has taken deep root. The headquarters of the Bengal Mission are here, with Brother L. J. Burgess as superintendent. We have a strong English-speaking church here, and it has proved to be a great factor in the financial support of our work in India. Two schools, one for boys and another for girls, are successfully conducted, and these are furnishing workers for the Bengali field. Our treatment-room work, also our health food work, are in a prosperous condition. The workers are all of good courage, and are daily praying that God may quickly send more laborers into this fast-ripening field.

We were pleased to spend a short time at the Karmatar Station. This mission is situated among the Santals. Formerly the work at this place was conducted in rented quarters, but recently a suitable property was purchased outside the town, and under the supervision of Brother R. H. Leach suitable buildings were erected. They now have a good brick bungalow, a school building for boys and another for girls, also a dispensary building, besides suitable buildings for native workers. Brother and Sister C. C. Kellar have been in charge since Brother and Sister Leach left on their furlough.

We have here two good schools,—one for boys and one for girls, most of whom are Santali young people. This station is another of the lighthouses which we have erected in various parts of this great field with its 321,000,000 souls. When the earth is lighted with the glory of God, as it must soon be, India's darkness will be scattered; and where the darkness has been the deepest, there great light will shine forth.

We felt that we could not leave Karmatar without first seeing the place where Elders Robinson and Brown are resting. Brother Burgess and Brother Kellar took us out to their graves, and as we stood under the friendly shade of the wide-spreading branches of the beautiful tamarind tree under which they now sleep, and read the inscriptions on their tombstones, we felt an inspiration come over us to give ourselves anew to God, that we might do more to help finish the great work these servants of his so nobly began. Though they are dead, yet they still speak. Frequently I heard their names mentioned in the most affectionate way by the workers and the friends of this cause in India.

February 14-20 was spent at Bombay and at the Kalyan Mission Station not far from Bombay. Bombay impressed us as being the most up-to-date city in India. It is beautifully situated and is well kept, and yet it suffers much from the terrible scourges of disease to which this land is subject.

We have an active missionary church in Bombay, and a good hall, well situated near the center of the city. A beautiful suite of rooms for treatment-room purposes has been secured in the best residential part of the city, and they are now operating under the supervision of Brother and Sister R. L. Kimble.

Brother G. W. Pettit, superintendent of the Bombay Presidency Mission, took us out to Kalyan Station, where Brother and Sister M. D. Wood are conducting a very interesting work among the Marathi people. This station is beautifully situated and well equipped for school, hospital, and dispensary work. They had at that time an enrolment of forty-seven children, all boarding students. There were eleven patients in the hospital, and a large number of outpatients daily visited the dispensary. With this large work of looking after the school and attending to their medical work daily pressing upon them, it is not possible for them to give all the attention necessary to the evangelical work, and additional help must be provided at an early date if we reap from this splendid effort all the fruit that is possible.

Upon our return to Bombay I found a letter awaiting me which said that a certain berth on the S. S. "Khosron," sailing from this port to Durban, South Africa, had just been surrendered, and that I could have it if I desired. As I had received a request from the General Conference Committee, also an urgent invitation from the brethren in South Africa, to visit that field at an early date, after prayerful consideration of the matter with the brethren, it seemed that God's providences pointed toward Africa; hence at this writing, March 13, I am about three days out from Durban on the Indian Ocean.

It was quite a disappointment to me to have to give up visiting South India, as I had planned to do, but it seemed clear that it was duty to sail at this time, as it was so very difficult to obtain passage from India to Africa, and the union conference meeting for South Africa was to begin March 27. Since the fourteenth of last September Elder C. W. Flaiz and I have been traveling together, but at Bombay we separated, he to go on to South India and I to Africa.

Our visit to India from the time we landed at Colombo, Ceylon, on Dec. 7, 1918, to the time I left Bombay, February 20, 1919, was of the most pleasant character. Everything possible was done by Brethren Fletcher, Williams, and all the other dear brethren who at various times traveled with us while we were visiting their fields, to make our visit profitable. We shall not soon forget the time spent in this great field. It has surely been of great educational value to us, and we hope it may prove profitable to India. We are thankful that we can say to our people who have given their children, and to the larger number who have given freely of their means, to build up the work in India, that we have there a body of faithful, devoted, consecrated men and women whose hearts are loyal to this message. They have cheerfully sacrificed their all that this work may be finished in this generation, and that a people may be gathered out from all the nations of India and prepared to stand with the ransomed on the sea of glass. They have difficulties to meet that are undoubtedly as great as those encountered in any other country in the world, if not greater, and they need your daily prayers, and the strongest support possible in additional laborers and larger appropriations. The Macedonian call, "Come over and

help us," comes today from India's many peoples and multiplied millions, while the command of our Saviour, "Give ye them to eat," must come with ever-increasing force to each soul who has been immeasurably blessed by this truth.

"The salvation of souls is of greater consequence than the whole world. One soul saved, to live throughout the ages of eternity, to praise God and the Lamb, is of more value than millions of money. Wealth sinks into insignificance when compared with the worth of souls for whom Christ died." — "Testimonies for the Church," Vol. II, p. 246.

The doors of entrance to these millions have miraculously been swung wide open, but there are now evident signs of their being closed at an early date. Let us enter these open doors without further delay.

* * *

In Natal After Many Days

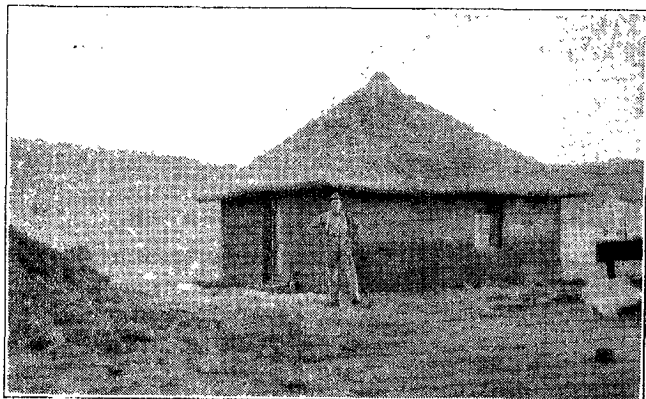
JOEL C. ROGERS

WHEN I made my first visit to Natal, in 1898, there was not one Adventist in the city of Maritzburg. It was then, as now, the capital of the colony, and was considered the important town of Natal. Returning to these towns recently, I was much impressed by the material growth apparent everywhere. Both Durban and Maritzburg have, I think, trebled in population in the twenty years. Durban has probably quadrupled, for it is now a city of more than forty thousand inhabitants, being the third in size in South Africa. Johannesburg is first, Cape Town second. But Durban is the principal seaport, in both imports and exports.

As our South African Training School has now been moved to Natal, this province of the South African Union will certainly have a more prominent place in our denominational work. Maritzburg is about one hundred miles from Ladysmith, and fifty, by rail, from Durban. The distance by wagon or by motor road is shorter in both cases. Natal is hilly, and the railway makes many windings about hills and mountains.

It is interesting to note that there is at present some agitation for a South African National Park, corresponding to the great national parks in Australia and Canada. The proposed site, which has been surveyed, is in the Drakensberg Mountains, about thirty or forty miles from Spion Kop Mission and our new college.

But of far greater interest to me is the growth of the message in the last twenty years. On my first visit, in 1898, the wife of a baker subscribed, among many others, for the *South African Sentinel*, then in its second year. The next year Mrs. Rogers accompanied me to Natal, and after a few Bible studies



Home of J. I. Robison at the South African Training School



Beginning of the Training School at Spion Kop, Natal.
J. I. Robison molding brick.

this lady and her children began to observe the Sabbath. We had a little Sabbath school in our rented rooms by the market square. Our company numbered three adults and two small children. So far as I know, the lady mentioned was the first one to accept the truth in Natal. I believe there were two or three in Durban who had come from elsewhere. It was only a few weeks until this lady's husband also began to keep the Sabbath, closed his business, and stopped Sabbath delivery of bread. (His business, through much hard work on the part of the family, and in the face of opposition from certain people, has had a remarkable growth, and his bakery has become one of the leading bakeries in the city.)

What a change now! Natal is an organized conference, including the great Transvaal country, with a still larger population. Maritzburg has always been the conference headquarters. It has a good brick church, in which are the conference and tract society offices, with a wing suitable for a church school. The baker mentioned has several times been church elder, and is now vice-president of the conference. For some years this church has had no resident pastor. However, the work continues to prosper with occasional visits from ministers.

I found a still greater change at Durban. Our people have here a fine brick church, which was built two years ago under the direction of Elder McNay. This church has a membership of more than sixty, and has become very well and favorably known in the city and the surrounding district. The building is on a central car line, and is easily reached from every part of town. Electric "double-decked" cars pass every ten minutes each way, sometimes to the annoyance of the minister or Sabbath school teacher.

The Durban church has recently had a considerable number of baptisms, under the labors of Elder M. C. Sturdevant and Miss M. E. Robertson. Dr. H. G. Hankins is local elder. Dr. and Mrs. E. W. Ingle are also members here, and have an active part in the church work. The members have lately taken more than two thousand copies of special numbers of *Present Truth*, which are being mailed to each house in Durban — truly "like the leaves of autumn."

While Mrs. Rogers and I are here temporarily, waiting to get back to our chosen mission work, we also have some part in the local work. Twenty years ago, while in Natal, I sent in several hundred subscriptions to our periodicals. This time I have taken more than six hundred subscriptions in Ladysmith and Durban, and have sold hundreds of the *World's Crisis Series* books, and some others.

After a Ladysmith lawyer had read his recently purchased copy of "The World War," by Elder A. G. Daniells, he met me on the street and asked me if I could get him six more copies. He said, "I have got a new and clear idea of the 'time of the end,' and want to send the book to my friends." He is a real Bible student, and a believer in the soon coming of Christ.

While our hearts are greatly cheered by the rapid advancement of the message in other lands, we are glad that it is also prospering here. May this present time of respite be the best of all for the spreading of the blessed message quickly to the *whole world*.

Maritzburg.

* * *

Literature Work in South China

DENTON E. REBOK

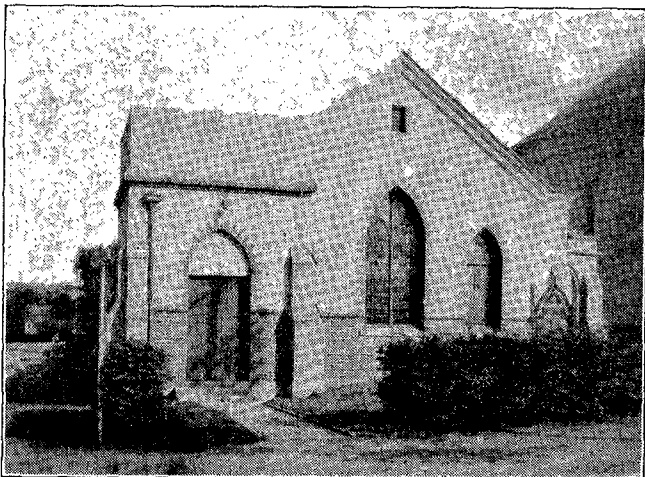
THE year 1918 very fittingly closed with December as the banner month in book sales in the history of South China mission work. The record of \$1,348.30 for the union is a new record and one which is but the precursor of things to come. This amount represents the sales in three of our mission fields. The other fields have not yet been fully organized, but we are working toward the complete manning of every field in the union.

For a long time South China has been looked upon as rather backward in literature distribution possibilities, but recently a few records made by certain persons have led me to think this reputation was handed down undeservedly.

A Youthful Pioneer

A boy from the Swatow-speaking territory was moved into the Cantonese district. He studied the new dialect and began working as a means of trying out his foreign tongue. By the first of December he was able to give a fairly good canvass, and started out. At the end of the month his records showed twenty-eight days of work with one hundred fifty hours. The sum total of his sales was \$568.50. This represents an average of \$3.79 an hour. His best week was \$170.10, while the next best was \$153. Thus we see that books *can* be sold in South China, and that in no small amount. This young man is full of zeal for this branch of the Lord's work, and he attributes his success to the One who has supreme charge of the work of the gospel among men.

The brother who is conducting the canvassing work here in Hongkong has averaged about one hundred dollars a week ever since the conference meeting.



Seventh-day Adventist Church in Natal

These good reports give us confidence that we can attain our goal of \$13,500 (Mex.) for 1919, and with a little more effort can easily go beyond this sum.

The work has just begun in the northern part of the Hakka field, and five men attended the short institute we conducted in Kaying Chiu. While out working for experience and practice the last Sunday we were there, we sold

\$27 worth in four hours. In the Swatow field, in two hours one afternoon one of the boys and I sold eleven copies of the health book. With a start of \$33 in so short a time, Brother Anderson feels very hopeful of passing his goal.

Now that our forces are being strengthened and organized, we look for larger things in the book work in South China in the future. The interior is comparatively peaceful now, and the superintendents are planning on strong, aggressive campaigns everywhere. We thank the Lord for this opportunity, and pray for a rich blessing.

* * *

Latin-American Children

MRS. HENRY BROWN

"PAPA, give me your pillow," I heard from where I lay in the depths of my hammock, which was strung up in a native hut on the mountain side.

"Why, no, boy, what will I do then? this is the only one in the house," the father called back from his cowskin bed at the other side of the room.

"This bed is awfully hard," wailed an urchin from a bed of poles.

"Not so hard as mine," answered his brother, who had but a skin on the earthen floor.

"Yes, and the fleas won't let me sleep," protested the first speaker.

This drew a remark from the brother on the bed of poles regarding the lice on his head.

The house was made of poles plastered with mud, and, like the ark, had but one window, which was religiously closed at night. The earthen floor was below the level of the surrounding ground, and consequently muddy. The pigs were fed inside, and the chickens roosted there. The year's supply of corn was packed like cordwood in one end of the room, while dried meat hung from the rafters. A torch of sappy pine burned in the center of the room, filling the air with its pungent smoke; by its light we could see the occupants of the three beds and two skins.

The mother lay sick of malaria, one child was still suffering from an attack of whooping cough, while



Martincito, a Typical Latin American Child of the Poorer Class

The Scope of Yo

The third angel's message is to be proclaimed to all nations
— the field is world-wide

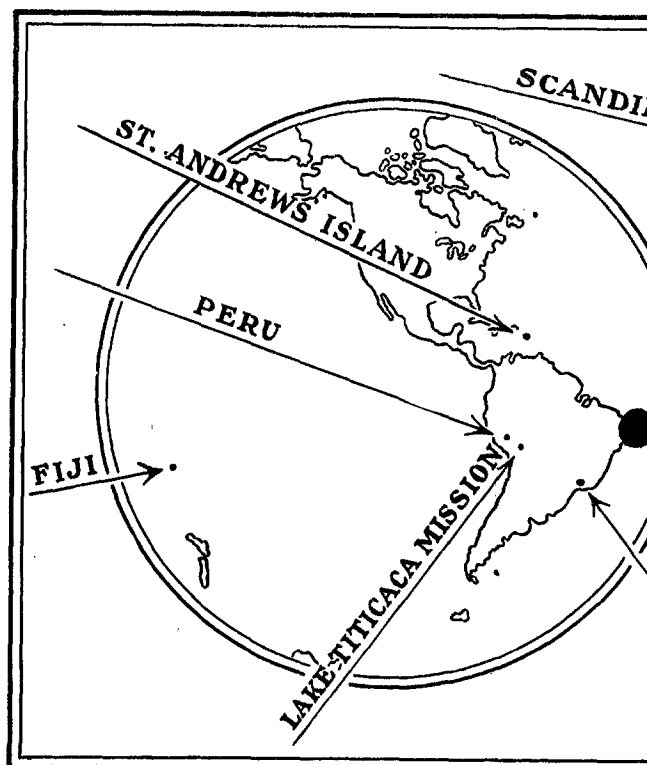
The Review and Herald Covers the Field

FROM week to week the Review keeps its readers informed regarding the activities of the church. The vast missionary enterprises are reported regularly by our contributors, who are in all parts of the globe. Their articles are illustrated, many times, with original photographs, made especially for the Review. Our missionaries tell, not only of the progress our work is making, but of conditions in the fields,—the customs, the habits, the religious beliefs, the trend of thought, of the people to whom they are bringing the gospel.

A great organization, carrying on a rapidly growing work, world-wide in extent, needs to keep in close touch with its constituency. Our General Conference officers report frequently, give instruction and make appeals through the columns of the Review. These communications grow more im-

portant as the world
arise in different pa

The Home de
week with articles
benefit to every men
are many suggestio



*Reports of Mission Fields, Mission
in One Issue of the*

HELP TO MAKE THE SLOGAN **➡➡** "THE REVIEW

Church Paper

Many agencies, many different kinds of service, are used in spreading the truth of our message

The Review and Herald Represents Them All

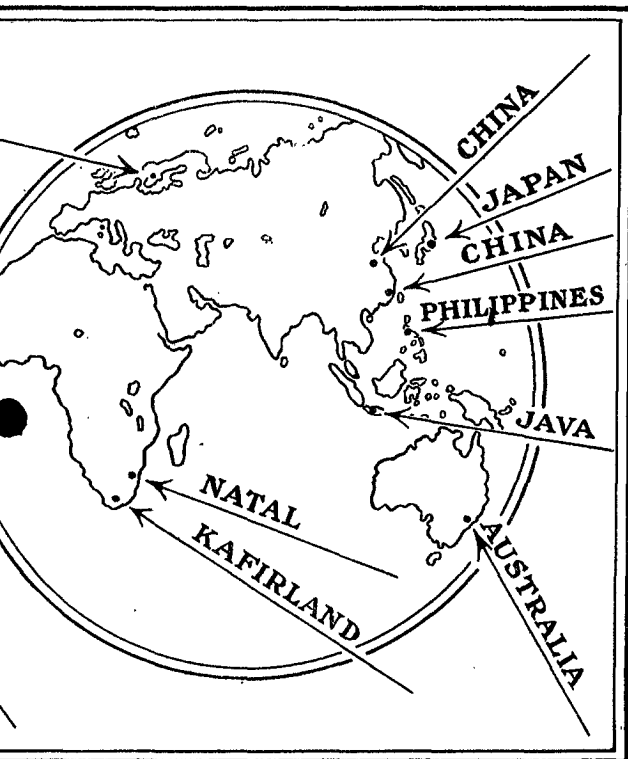
bands and as crises of the world.

It is filled each with profit and practical of the home. There are economies found in

this department, the following of which would save sufficient to pay the subscription price of the paper.

The great departments of our work, such as Educational, Publishing, Medical, Bureau of Home Missions, Religious Liberty, Home Missionary, Missionary Volunteer, regularly report their work through the Review. Some of the ablest writers in the denomination contribute their best to the Review. Our officials, General, union, and local, write for the Review. Our missionaries in all parts of the world report to the Review. This is the paper which every believer needs.

Now is the time to renew your subscription. Take advantage of our Seventieth Anniversary offer, **Fourteen Months for \$2.50.** This offer is good for new subscriptions or renewals, but limited to our Seventieth Anniversary month—**July, 1919.**



Missions, and Mission Work Published in the Review and Herald

THE HOME OF EVERY BELIEVER" ← EFFECTIVE

the abdomens of all the children protruded from the effects of a tropical disease called *lombucces*. All were filthy and scaly with dirt. Their evening meal, which had just been concluded, consisted of boiled red beans, boiled bananas, and corn cakes, which were eaten from dishes made of gourds and with primitive silverware—the fingers.

Here you have a fair picture of the average home of the poorer class. How these people need the truth, to teach them how to live here and to prepare for the life to come!

Laredo, Tex.

* * *

A Visit to Our Honan Mission School

IRWIN H. EVANS

FOLLOWING the meeting of the Central China Union, in company with Brethren J. J. Ireland, F. A. Allum, and Prof. D. Williams, Mrs. Evans and I stopped for a brief visit at our mission headquarters at Lowanho, Yencheng, in Honan, on our way to the Manchurian meeting. We reached this station about nine o'clock at night—tired, hungry, and travel soiled. It had been a full day. We left Hankow a little after eleven the night before, and not thinking it advisable to take sleepers for so short a ride, made ourselves as comfortable as we could in a day coach. About four in the morning we left the train at Sintien, the little station at the foot of the mountain where the missionaries and business men of this region resort during the hot months on the plain.

A little after 4 A. M. we were on our way up the mountain. There was a pale moon,—just light enough to guide the carriers,—and as we were resolved to attend to the business on the hill and get back in time for the afternoon train, we were glad no time need be lost waiting for the day. This was my second visit to this mountain; the first time I walked both ways, besides looking over prospective sites in the “missionary valley.” My enthusiasm for repeating the climb in the same way was not very high; and as our time was limited, we chose the easy way—for us—of reaching the summit.

This mountain, Gigunshan, takes its name from a high, rocky prominence in what is known as the “business valley,” and resembles somewhat a chicken's comb—*gigun*, meaning “chicken comb,” and *shan*, meaning “mountain.”

The mountain was at its best on the morning of our visit. Wild flowers grew in the crannies of the rocks, the tender green of young leaves waved above our heads, the mellow music of birds filled the air, and the deep green of the far-stretching valleys made many a vista of delight. It sometimes seems as if only the distance is really beautiful in China, but on this mountain top we saw much that was lovely near at hand.

The Central China Union Mission already has, on this mountain, a straw-thatched house that will accommodate three families, and it is planning to provide housing for six more foreign families this coming summer. Experience has demonstrated that while it is possible for our missionaries to stay on the plains during the summer, and get through alive, they do so at a cost that means less efficient service during the rest of the year. This mountain affords some protection from the heat and stench of the plains, as it has an elevation of about three thousand feet, and is

under a management that does all in its power to conserve the health of those who resort to it. With the accommodations already provided, and with the buildings the union hopes to erect this spring, most of our foreign workers in this field will have a suitable place in which to spend the hot months of the year.

At Yencheng we found a beehive of activity. Under the direction of Dr. D. E. Davenport, a new hospital and dispensary are being erected, which will cost about \$10,000 (Mex.). Nearly all the money for these buildings has been raised among the Chinese in various places. When completed, these buildings will provide what is not now to be found in the vicinity of Yencheng—a suitable hospital for the care and treatment of the sick.

Our Yencheng compound is built on the banks of the Ho River, and is in the midst of one of the richest and most densely populated sections of Honan. There are about four acres of land in the compound, with three dwelling houses, two of which can accommodate two families each; a good school building; a number of low mud dwellings, now used as dormitories, but soon to be replaced by suitable buildings for this purpose; the old dispensary, to be used as an administration building as soon as the new dispensary is completed; and various small outbuildings.

This compound is a real credit to the denomination that has sacrificed to provide the money for it, and to the workers who have brought to its building and upkeep their strength and skill and perseverance. While some of the buildings are poorly constructed, those which were built later are neat and pleasing in appearance. The whole compound is a model of neatness, cleanliness, and order. Trees and shrubs have been set out, which in another year or two will give the place a very homelike appearance. Some of the workers had strawberry beds in bloom that gave promise of delicious fruit a little later on. In fact, the compound was in such contrast to several that I have seen that I could only wish all might see this example of what can be done with the outlay of care and thoughtful work.

The school at Yencheng is in charge of Brother M. G. Conger and his wife. Really, this school was a surprise and a delight to me. I had not realized before that the Chinese could be so well trained in habits of neatness and order. They took their places quietly in the chapel, and at an understood signal rose quietly and sang, “Praise God, from whom all blessings flow.” During the talk, they gave excellent attention; and when they were dismissed for class recitations, they went quietly and in perfect order. In their classrooms, they rose as the visitors entered, remaining standing till the signal was given to be seated.

We visited the dormitories, the kitchen, washrooms, and the storerooms. While the buildings are poor and low, built as temporary quarters, after the Chinese fashion, every room was a model of cleanliness and order. We felt no hesitancy in eating some food that the cook had prepared for us in this kitchen, and the rooms were so orderly and tidy that we would be willing to sleep in them. I had not supposed that it was possible to get such results in a Chinese school.

In the tool house every tool was hung on its own peg, and was cleaned and oiled when put away. Everywhere was seen intelligent supervision—the kind that leads, not drives. I have been told, when urging the need of greater order in our Chinese schools:

"This is China; and it is impossible to train the Chinese to be orderly and careful, as our students can be trained at home." But in Yencheng we have a class of students from the poorer people of China, who have lived on farms, in little mud houses, and know what Chinese home life, at its worst, is like. Yet they can come to this school, and in two or three years learn lessons of order, cleanliness, and home making that will be of as great value to them as anything they can learn from books in the same period.

Brother Frederick Lee is in charge of the work in Honan. In this province we have the largest following that we have in any province in China. Soon it will be an organized conference, the first in this field. Brother Lee has his work well organized, both in the field and in the office, and is doing splendid work. Honan is far in the lead in church membership, and should supply many other fields with workers.

Dr. Davenport is the only foreign doctor in a large territory. He must have help to enable him to carry on his work; two good nurses are needed at once. Thousands of poor, afflicted people will come to him for help.

God has greatly blessed in this field, and the future is bright with promise. Now it is to be demonstrated what the Chinese will do by way of self-denial, teamwork, and suffering to carry forward what has been so well begun. Great things are before us in Honan.

Mukden, Manchuria.

* * *

Signs Publishing Company, Ltd., Warburton, Victoria, Australia

W. H. B. MILLER

THE Australasian publishing work was established thirty-three years ago. Just about six months after the arrival of the pioneers, Brethren Haskell, Corliss, Israel, Scott, and Arnold, the first publishing house was established in a two-story building in North Fitzroy. A few months previous to this time a little treadle machine and a few fonts of type had been purchased, and Brother Scott printed notices of meetings, invitations, etc., in his bedroom. The mission was at this time in Richmond, a suburb of Melbourne.

In every land our publishing work has always been closely connected with the giving of the third angel's message, and Australia was no exception to this rule, as the first copies of the *Bible Echo* bear the imprint of our own publishing house. The brethren, however, brought with them from America quite a number of electrotype plates of pages of matter which had been used in our American papers. These, combined with a few pages of new articles, prepared and set up in Australia, enabled the brethren to produce quite a respectable sixteen-page paper every month.

What Hath God Wrought!

About this time, on Sunday, Jan. 10, 1886, the first Melbourne church was organized, with a membership of thirty, and a few days afterward, on January 24, the first tract and missionary society was formed, under the leadership of Elder Haskell. At this meeting one hundred fifty-five copies of our new paper, the *Bible Echo*, were subscribed for. Looking at our present Australasian membership, and the real important work that our publishing house is now doing, it seems incredible that such great prog-

ress could have been made in so short a time. When we think about the work then, and compare it with the numerous churches and institutions in Australia now, it seems that, comparatively speaking, we do not have to exercise much faith to enable us to believe that this is in a special sense the work of the Lord. We are at the present time dispatching to all parts of Australasia cases of literature averaging about two tons per week in weight; and some shipments that have been sent out lately have totaled that much in one day, and this even during the recent war period.

Special Deliverances in Times of War

Our brethren all over the world will be interested to know that during the war the Lord has protected the Australasian work in the most miraculous way. Although supplies of paper, binding materials, etc., have been coming forward constantly, not a single boat that has had any of our material on board has been lost at sea. In one or two instances we have heard that our goods just missed certain boats which were torpedoed, and caught the boats which came through safely. We have also been wonderfully provided for in the matter of various imports which have been prohibited. Although these goods were absolutely unobtainable in Melbourne, they have come forward to us from time to time without any trouble, in just sufficient quantities to keep our work going. Our being able to obtain fine supplies of paper at a comparatively reasonable price has been a matter of great surprise to some of those who best understood the acuteness of the paper famine in Australia. The brethren in America who are close to the paper mills, and have yet experienced difficulty in getting their stocks, will realize what it means to secure regular supplies over thousands of miles of ocean, when boats have been so scarce and shipping so irregular and precarious.

When we look back over the four strenuous years that we have just passed through and see all these evidences of God's wonderful care for his work, we feel that we have every reason to thank God and take courage for the future. Indeed, we have come to that place in the history of our work where we can confidently believe that God will always be "greater than our fearing."

Australasian Publishing Facilities

Our publishing house for this important field is situated about fifty miles from Melbourne, right in the midst of the mountains, with the Yarra River flowing close by the factory. It is from two of the mountain streams that run into the Yarra that we obtain our power. The streams are tapped about five hundred feet above the factory site and the water runs into a reservoir two hundred feet below. From this reservoir the water is brought to the factory in gradually decreasing pipes to a Pelton water wheel, generating about forty-horsepower. This is ample for our present requirements, giving in addition to the power for our machinery, electric light for the workers' homes and also for the township of Warburton.

We have a complete publishing plant, consisting of five cylinder presses and up-to-date facilities for first-class bookbinding. In addition to this, we have good photo-engraving and electrotype departments. We have added a large wing for warehouse purposes, in which all our stock of paper, signatures, and surplus books are stored. This is connected by rail with

the main factory. We also have an engineering department. A fine large chapel is used for worship and recreation purposes. Our editorial rooms are commodious and comfortable. We have a company of from forty to fifty loyal workers; and although there has been much industrial discontent in the country, there has never been a symptom of such a thing among our employees.

As a matter of fact, we could do a great deal more work than we are doing, and are therefore ready for any emergency should special occasions arise in the future, in this "little time of peace" which God has so graciously granted to us in order that we may "finish the work."

We trust that the brethren will earnestly pray for the workers in this distant field. We do not know what is ahead of us. As the end approaches we must expect that business complications, shipping difficulties, etc., will become more frequent; but if we are faithful to the solemn duties that the Lord has laid upon us, we know there is nothing to fear.

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The Manchurian Union

IRWIN H. EVANS

THE first biennial meeting of the Manchurian Union Mission was held in our chapel at Mukden, April 25 to May 3. All the workers, both foreign and native, were in attendance, and the local believers increased the number present to about forty each day. The evening services were well attended by those not of our faith, so that often as many were standing as could be seated. The best of attention was paid to the word spoken, and one could only wonder how the poor people could be so interested when they had to listen through an interpreter. But the meetings increased in attendance till the house could not hold the people who tried to get in to the last two services.

Brother H. H. Hall, of the Pacific Press, was with us during the first two days of the meeting, and Brother J. J. Ireland, who was detained for a time in Peking by illness, was with us during its closing days.

Manchuria is a large and interesting field. Its territory extends more than a thousand miles north and south, and over nine hundred miles east and west, having an area of 355,600 square miles. The population, largely Chinese, is about twenty million. The winters are severe, and the springs and falls are short, with a brief period of hot weather. But the soil is fertile, and often two crops are reaped. This land is famous for its sunshine, which is in great contrast with many parts of China, where often for days and weeks at a time the sun is hidden by fog and clouds. However, the frequent dust storms are a source of great annoyance and perplexity. Often the sun is clouded for days with the dust, the air is filled with it. One going on the street must protect the eyes with close-fitting goggles, and hold a cloth over the mouth, in order to see and breathe. In spite of double windows, sealed and tight, the dust sifts into the houses, into the drawers of the bureaus, into the trunks, everywhere, not a film that may be wiped away, but in piles. This dust irritates the nose and throat, and is such a nuisance that many people cannot long work in this otherwise inviting field.

This country is the greatest bean-producing region in the world. The soy bean, rich in oil and valuable in many other ways, and desired in all the markets

of the world, is here raised in such quantities that there seems no way of transporting the crops to the shipping ports. I saw tens of thousands of bags of these beans stacked outdoors in the rain, with only a mat for cover, waiting for cars to be shipped. It seems pitiful that cars cannot be provided to ship what these poor people have worked so hard to produce.

This field has been short of workers the last year, as Brother J. G. Gjording was called to Shanghai one year ago, leaving only Brother and Sister B. Petersen in Mukden and Brother and Sister O. J. Grundset in Changchun. Thus only two foreign families, and these separated by twelve hours' ride by train, were left to carry on the work in this great territory. But notwithstanding this, fourteen new members were baptized during 1918, making a present membership of sixty-two, with sixteen others interested and awaiting baptism. The Sabbath school attendance is ninety-eight, with a good interest and increasing donations. In 1916 the native tithe was \$85.17; in 1917 it increased to \$203.82; and in 1918 it reached \$246.61, all gold.

During the last year the literature sales amounted to \$2,179.10, gold, and our workers hope to increase this during the present year. Six colporteurs went out from the meeting to do field work, and it is their aim to make a better record than heretofore. Some of these men have suffered persecution and endured many things from those who oppose our work. On several occasions men have been imprisoned and beaten. It means much when men will stay by this work through such conditions as have prevailed in this land.

In spite of all these conditions the work is prospering, and the field offers great opportunities for growth. Some day we must have a school for our young people, and the land for such an undertaking is now waiting here in Mukden.

Recently Brother and Sister Edwin Bye were added to the force of workers here, but even three families in such a vast field are not enough to oversee and supervise the work. Brother and Sister R. M. Cossentine will soon come from Peking, where they have been studying the language, and connect with the work in Changchun. This will provide two families for Mukden and two for Changchun. There should be two more families for Harbin, where we have a few Russian believers, and where many more should be gathered into the fold. The great northern province is wholly unentered, and yet it is a promising field.

Brother Petersen was chosen to lead in the work during the coming biennial period, with Brother Bye as secretary-treasurer. Brother Grundset takes the Kirin Province, and we hope to see the work grow as never before. Our workers are planning to bring in ten souls each during the coming year. If this is done, it will not be long till Manchuria will have many believers.

* * *

MOODY'S TESTIMONY

I HAVE felt like working three times as hard ever since I came to understand that my Lord is coming back again. I look on this world as a wrecked vessel. God has given me a lifeboat and said to me, "Moody, save all you can." This world is getting darker and darker; its ruin is drawing nearer and nearer. If you have any friends on this wreck unsaved, you had better lose no time in getting them off.



OUR HOMES



Through the columns of this department, hints will be given on all matters pertaining to the home life. Short articles and letters are solicited from home makers, telling of their everyday experiences,—their joys and sorrows, their failures and successes. All correspondence relating to the Home department should be addressed to the editor of the "Review."

A BEAUTIFUL WORLD

HERE'S a song of praise for a beautiful world,
For the banner of blue that's above it unfurled,
For the streams that sparkle and sing to the sea,
For the bloom in the glade and the leaf on the tree;
Here's a song of praise for a beautiful world.

Here's a song of praise for the mountain peak,
Where the wind and the lightning meet and speak,
For the golden star on the soft night's breast,
And the silvery moonlight's path to rest;
Here's a song of praise for a beautiful world.

Here's a song of praise for the rippling notes
That come from a thousand sweet bird throats,
For the ocean wave and the sunset glow,
And the waving fields where the reapers go;
Here's a song of praise for a beautiful world.

Here's a song of praise for the ones so true,
And the kindly deeds they have done for you,
For the great earth's heart, when it's understood,
Is struggling still toward the pure and good;
Here's a song of praise for a beautiful world.

Here's a song of praise for the One who guides,
For he holds the ships and he holds the tides,
And underneath and around and above,
The world is lapped in the light of his love;
Here's a song of praise for a beautiful world.

— W. Lomax Childress.

* * *

Cheerfulness

RUTH E. WRIGHT

"SON," said Mrs. Newton one morning, addressing six-year-old Jack, "it is eight-thirty; are you ready to start for school?"

"Yes, mother, I'm all ready except putting on my coat," answered Jack, and in a few moments he had kissed his mother good-by and was on his way, stopping at the corner to wave and smile at the cheery little lady in the doorway.

Mr. and Mrs. Newton had taken pains to preserve a cheerful atmosphere in their home. Family worship was never neglected, and things moved methodically, so there was seldom necessity for a mad rush at the last moment when father must start for his work or Jack for school.

Mrs. Newton had just begun her morning tasks when a rap at the door made known the presence of a visitor. It was Mrs. Hanson, a neighbor, and her face was anything but cheerful.

"Good morning, Mrs. Newton."

"Why, good morning, Mrs. Hanson. Come right in. How are you this lovely morning?"

"How am I? How is any mother of five at nine-thirty on a Monday morning? You are the exception. Please tell me how you manage to keep cheerful. Things at our house are always crosswise in the morning, but this morning it seemed worse than ever. Give me your secret," she sighed, and sank wearily into the nearest chair.

"Well," said Mrs. Newton soberly, "I don't know that there is any special secret, only certain prin-

ciples. To begin with, Do you have family worship every morning?"

"O dear, no!" There is hardly time for breakfast. I did try it, but every one was in such a hurry, and the children did not seem at all interested in the reading, and made such a disturbance that we finally gave it up."

"Did you ever try the plan of explaining to the little folks that the words of the Bible were left for them by the Saviour just as truly as they were left for father and mother? Sometimes that helps; and then if there is something they do not understand, it is well worth while to take a moment for explanation. When the lesson is too hard for our little folks, Mr. Newton sometimes reads it first and then repeats it in story form, so that they can understand perfectly."

"Yes, but what has family worship to do with cheerfulness?"

"Everything in the world. We start the day in this quiet way, and it is not hard to smile and bear with one another after we have just risen from communion with the Master. We also try to impress the importance of cheerfulness by being cheerful ourselves. Children are quick to follow the example of their elders."

"Well," said Mrs. Hanson, as she arose with the soap she had come to borrow, "it surely paid me to drop in these few moments. I was altogether discouraged with the state of our mornings, but now I will follow your advice and do what I can to make the atmosphere more cheerful."

* * *

The Family Altar

MERNIE LEWIS

JUDGING from my own personal experience, I believe that Satan is making a special and determined fight against the family altar, and it seems evident that he is making some headway. If this institution were not a great power for good, we may rest assured that the enemy of souls would not be using such strenuous measures to accomplish its overthrow. We cannot live and continue in health without temporal food, and how important also is spiritual nourishment! The family altar is a bulwark against the powers of darkness, and guards the home against the insidious attacks of the enemy. "How shall we escape, if we neglect so great salvation?" How terrible it would be if even one lamb from our little flock should stray away and be lost forever because of our neglect of family worship!

It is so easy to put off this matter of morning and evening worship, and I have learned that by the street of By and By we frequently arrive at the house of Never. There is so much to do in the morning. The farm is a busy place. There is bread to mix, dishes to wash, chores to do, the baby is cross, breakfast is late, and it is following the path of least resistance to decide to put off worship "this morning." Night draws its curtains, and we are all tired;

the children are sleepy, and again neglect gains a victory.

This is a mistake. It is not right to put other things before the worship of God. If we can only realize that family worship is a necessity, it will be possible to lay aside other things and give time to it. A few moments spent in Bible study and prayer by the entire family will do much to smooth the daily path and make life worth living. You may have resolved to do this, and then allowed Satan to gain the victory over your resolve. But do not be discouraged. Determine again that by the help of God you will erect the family altar and see that the flames of worship are replenished daily. God has helped other parents carry out this resolve. He will help you.

* * *

The Empty Cradle

MRS. E. M. PEBBLES

"If we knew the baby fingers
Pressed against the windowpane,
Would be cold and stiff tomorrow,
Never trouble us again,
Would the bright eyes of our darling
Catch the frown upon our brow?
Would the prints of rosy fingers
Vex us then as they do now?"

Sometimes the little one, instead of slipping naturally out of the cradle into the great busy world, to take his place in its activities and share in its joys and sorrows, slips out of our arms entirely into the "silent land." The little life which was so closely wrapped up and intertwined with our own that it seemed to tear our very heartstrings when it went out, is gone. The cradle is empty, and not only the cradle, but the home is empty, and so big and still. It seems as if we must speak very softly, and step lightly, and close the doors carefully. Some one has gone to sleep. Some one who was the very light of the home, the joy of our very life, has passed away. Oh, will he not awaken?

But shall we repine? No, never! How much better off is our darling; how much safer! "The Lord gave, and the Lord hath taken away." It is better so. True, our hearts were torn with anguish while he suffered, but it was only for a little while. Now he is at rest. Never again will he know one shaft of pain, one moment of sorrow, the power of temptation or sin. It is a sweet sorrow.

With subdued and chastened spirit we take up the daily routine. We are more patient, more kind and tender, more forbearing toward those with whom we have to do. The little one was only a loan from heaven. He has fulfilled his mission, and the stricken hearts of the parents go out with a new and sympathetic interest toward all suffering humanity. We long to gather all the dear little unfortunates into our own arms and home. We know better how to comfort the sorrowing ones, because we have suffered. A new tie exists between ourselves and the great loving Father who gave his own dear Son for us.

"Tis better to have loved and lost
Than never to have loved at all."

We cherish the dear ones who are left to us all the more because of our mutual loss and mutual sorrow. Our hearts are bound closer together. Home is all the dearer and sweeter because of the memory of the little one who was with us. A few treasured relics are laid away; those things which will do some other little one good are passed on, not treasured to be

wasted. And we wait with eager longing for the glad reunion morning soon to dawn, when the Sun of Righteousness shall arise with healing in his wings.

* * *

My Two Neighbors

MRS. MARY H. WILLIAMS

FOR many years I have known intimately my neighbor, Mr. Worldly Wiseman. Like others of his numerous connections, he has sought very faithfully to get the most out of life for himself, to secure the best possible for his family, and to provide for the future of his children. After many years of patient toiling at the desk he took stock of his resources thus:

"I have twenty, perhaps twenty-five, years more of life, but in this severe climate, with my present employment, I can scarcely hope to continue in good health. I will therefore buy a small fruit farm in that sunny land of which the promoter writes in such high praise. To be sure, I must make many present sacrifices, and no doubt there will be some disappointments there, but I shall at least be able to spend my declining years in quiet happiness."

His wife being like-minded, they began at once to plan for the pleasant prospect. The entire family agreed to the first sacrifice, and the automobile to which they had looked forward with so much pleasure, was given up to finish paying for the land. Next the screened-in sleeping porch went for improvements. The children's schooling, the household furnishings, even the small matter of dress, were subjected to the rigid denial test; for were not these denials registered in the growing bank account that was bringing them nearer the goal of their desires?

How the cold winters made them long for their land of promise! Then one dreary day Mr. Worldly Wiseman received a most advantageous offer for his home. At first Mrs. Wiseman thought they could not part with it, but she reflected that such a good offer might never come their way again. A cottage would greatly lessen their household expenses, and finally, if the clinging tendrils were broken now, she would be prepared for the transplanting when the time came. Now I see them growing more eager, and saying joyfully, "This is our last cold winter; we shall soon be there."

My friend, Mr. Christian Pilgrim, has also heard of a better country, even a heavenly. He has expressed a willingness to give all that he has for an inheritance therein — for twenty years? ah, no; for an everlasting possession! One whom we are permitted to call an Elder Brother has secured for us, at infinite cost, a clear title to that fair land.

When my friend reads of that good country, where he will never grow old, how he longs to be there! How thankful to the friend who first gave him some printed matter concerning that glorious country! How anxious he is to convince his friends and neighbors of its wonderful reality! He has not made many sacrifices yet — he expects to in the future. The winter of disappointment and sorrow sets in, the ties of worldly friendships are broken, but when I see how he clings to his present life, I think with sadness, "The children of this world are in their generation, wiser than the children of light."

* * *

THE ideal for a nation is to grow, not in surface, but in height.—*Paul Richard.*



THE WORLD-WIDE FIELD



EMMANUEL MISSIONARY COLLEGE

It afforded the writer great pleasure to attend the recent exercises of commencement week at Emmanuel Missionary College. He had visited this institution but once before, and that nine years ago, during the winter, in very inclement weather, which prevented him from acquainting himself with the situation of the school. The recent visit, therefore, was all the more gratifying.

Emmanuel Missionary College is the lineal descendant of Battle Creek College, the first educational institution ever founded by Seventh-day Adventists. The establishment of this school was in direct response to the instruction of the spirit of prophecy that the school should be moved from Battle Creek and established in the country, where more wholesome influences and surroundings could be secured by the students, and where they could engage in tilling the soil and other manual pursuits, in addition to their ordinary class work. It would seem from the history of the years, and from the present excellent advantages possessed by the school, that no mistake was made in the move.

We have never visited any school in the denomination so favorably situated so far as its natural environment is concerned. Located in the interior of a fertile farm of three hundred acres, all of which is tillable and produces excellent crops, removed from the demoralizing influences of city life, nestled in the midst of quiet scenes of nature, we believe that Emmanuel Missionary College furnishes one of the best natural bases for a truly great school after God's order, to be found among all our denominational schools.

We are glad that so large a number of students are availing themselves of its advantages, but present facilities are not sufficient to meet the demands of the hundreds of young men and women in the Lake Union Conference. The following data as to the material growth and equipment of this college will be of interest:

The enrolment for the school year 1918-19 was three hundred twenty, and the average attendance about two hundred fifty. The work of the institution was greatly hampered by a severe epidemic of influenza, during which there were one hundred thirty-five cases of illness and four deaths.

About one third of the students enrolled last year did full college work. The others took academic studies. Quite a number of those doing academic work were older persons, who could spend but a short time in preparation for some part in denominational work.

Last year the college offered two short courses,—a one-year course for gospel workers, and a four months' course for home missionary workers. These courses were the means of interesting a number of our older men and women who desired to qualify themselves for more efficient work in their communities. We believe that these short courses should draw a

large number of men and women of experience who have acted as church officers, and who are qualified in a general way to hold cottage meetings and carry on special home missionary work in their neighborhoods, but who need specific help which can be obtained at Emmanuel Missionary College.

The evangelical department is rapidly developing into one of the strongest features of the school. During the year just closed the students conducted eight series of meetings. These were carried on under the direction of Elder T. M. French, who has charge of this department. As a result of these meetings between fifteen and twenty persons have accepted the third angel's message. Next year the college will offer a strong Bible workers' course in connection with the ministerial department.

Next year a strong domestic science course will be offered. Classes will also be organized in dressmaking, furniture making, auto repairing, and blacksmithing. Thus the facilities of the industrial department will be materially strengthened, and it is planned that each student and every member of the faculty shall have time to engage in manual work.

Owing to the fact that the Lake Union Conference has from seven to eight hundred young men and women of college age and attainments, it has been found necessary to increase the overcrowded facilities of the college. A dormitory with accommodations for one hundred twenty-five young men is being built. In order to provide additional classrooms, and do away with the inconvenience of music practice in the college building, a small music building is also in process of construction. A central power plant is being erected, and a small addition to the normal building. All these buildings are constructed of wood, and are plain and durable.

While the financial report was not complete at the time of our visit, indications were that the school is operating on the safe side financially, even though the losses caused by the influenza were very heavy.

The graduating class for the year 1918-19 numbered thirty-one. Of these, twenty completed the college course covering sixteen grades, ten were graduated from the fourteen-grade course, and the academic graduates numbered fourteen.

We were greatly pleased with the exercises of the commencement period. They were marked by simplicity and conservatism befitting the missionary character of the school. No feature of commencement week, generally, so clearly indicates the real aims and purposes of the school as do the exercises of class night. These exercises at Emmanuel Missionary College, for both the academic and the college students, indicated the high aims and missionary purposes of the young men and women attending this institution. They were entirely devoid of frivolity and lightness, and dealt with living topics relating to Christian education and to the work of God, which were seriously and sensibly discussed. Even the class prophecies, which too

often indulge in silly and undignified speculation as to the future, were presented on a dignified plane, picturing each student in harmony with the hope attending the aims and purposes of each one, as finding a responsible place in connection with this movement.

We believe that under the blessing of God, Professor Griggs and his earnest associates are doing faithful, conscientious work in Emmanuel Missionary College. Our brethren and sisters in the Lake Union Conference have a most valuable asset, a veritable life-saver for their young men and women, in this school. We believe they appreciate this. We rejoice that they are rendering such whole-souled support not alone to this central institution but to the academies contributory to it throughout this union. Heavy responsibilities rest upon the instructors in these schools. They need the earnest co-operation and counsel and the prayers of all interested in the future destiny of the young men and women of this denomination.

F. M. WILCOX.

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FOREIGN MISSION BAND AT EMMANUEL MISSIONARY COLLEGE

EMMANUEL MISSIONARY COLLEGE has had a Foreign Mission Band for a number of years, and each year the mission lands receive recruits from this school.

During the last year our Foreign Mission Band has had an active membership of thirty, with an associate membership of nineteen. Four members of our school will sail for South America in July. Our honor roll is eighteen, and it will soon be increased to twenty-four.

Three fields were studied by the band this year. One division, with a membership of twenty-three, was interested in South America; the needs of the millions in the Asiatic field appealed to fifteen while eleven others saw the great need of Africa.

These divisions met every other week to study their own field. Every two weeks the three divisions met together. At these general meetings the divisions gave programs, presenting different features of their field, including the life and manners of the peoples, the climate and products of the countries, and the mission prospects. The South American division would give a program one week, the African division would take the next general meeting, and the Asiatic division would have the third program.

One very interesting program given by the African division was an imaginary trip to Abyssinia and the establishment of a mission.

The general meetings gave opportunity for the discussion of problems and the laying of plans.

Letters from former members who are now in India, Korea, South America, and other lands, added to the interest in the band and were very instructive. They helped very much in giving us an idea of the work, of the needs of the field, and of the sacrifices to be made.

We were very fortunate in having Elder French as our counselor, and also having several in our band who had been

in foreign fields. Miss Ethyl Wood gave us interesting talks on the life of the people of India.

The missionary spirit is growing in Emmanuel Missionary College.

GLADYS KING, Sec.

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FOREIGN MISSION BAND AT THE CLINTON THEOLOGICAL SEMINARY

FROM the opening of school last fall until the close, the foreign mission study groups had regular meetings. Almost the whole student body was enrolled in some one of the three groups. Those who did not belong to these groups showed an active interest in home missions by mailing three hundred fifty papers every week and writing letters to those who had received them. They did this during the time the others were studying the needs of the fields beyond the seas.

In the groups we studied the Orient, Africa, Russia (Asiatic and European), and Asia Minor. The last two were united as one group under the name of "Caucasian-Mongolian Band." Each different group had a faculty adviser, a leader and assistant leader, a secretary, a program committee, and a news collector whose duty it was to read our papers and bring in the current news from these fields. The groups met each Wednesday morning for forty-five minutes at the usual chapel hour, and studied the political, economic, religious, and missionary problems, as well as the geography of the countries. About once in four weeks each group gave a program on Friday evening, after the students' meeting, to which the public was invited. Between the Caucasian-Mongolian and the African groups there was an interesting and helpful rivalry, each trying to draw the largest audience by furnishing the most interesting program.

The African group was greatly helped and encouraged by Elder D. U. Hale, a returned missionary from Africa, who spoke to them several times; and the Caucasian-Mongolian group had Elder J. T. Boettcher to encourage them and keep ever burning their desire to go to Russia some day.

Several of the members of the African and Oriental groups, and almost every one of those in the Caucasian-Mongolian group, are planning to use their health and strength in the Lord's work in the fields they are studying. They are here in school to prepare for greater service in the Master's harvest field, and are eagerly waiting for the time to come when they can go and take the gospel of salvation to the ends of the world.

OLIVIA L. BOETTCHER.

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THE JAMAICA CONFERENCE

IT is always interesting to the REVIEW family to read the reports from the fields beyond. Sometimes one wonders how this message can be carried to all the world in one short generation. But when God's great clock points to the hour for probation to close, the last prayer for the unrepentant sinner will have been offered, the last sermon preached, the last time envelope passed in, and the last offering made. In due time it will all be finished — finished by those who have loved God and his message more than anything else in this life. So it is natural that we look

at the progress in the world-wide field to see how rapidly God's program is being followed, his work done, even cut short in righteousness.

Jamaica is a very small island. On a map of the world one can cover it with the end of one's thumb. But even here Jehovah has some of his seed royal. About twenty-five years ago the truth came here in the form of a few tracts. The work has grown until we have about seventy churches and companies scattered over the rough island. The people are very anxious to hear the truth, and when it once grips their hearts, an entire transformation takes place. The converted Jamaican is as loyal to God and to this message as are the converts in England and America.

Wages here are small. A strong man will work hard all day for one shilling and sixpence, or about thirty-six cents. Foodstuffs are very expensive. I really do not see how many of the people live. There is a great deal of sickness, and one reason for this is that so many are underfed and not properly housed and clothed. Yet the natives are happy, contented, and very liberal when it comes to God's cause. They are trying to pay an honest tithe, even on their small gardens, milk, eggs, etc., and the offerings are very good in proportion to their income. In 1916 the tithe amounted to about \$6,500; in 1917 it was about \$7,000; and in 1918 it increased to \$9,750. Had not the influenza caused us to close our churches for several weeks, it might have reached \$10,000. The Harvest Ingathering campaign is in the ascendancy. Last year the Kingston church raised about \$115. This year the same church raised more than \$300 in less than three months. The other churches throughout the conference have also received this year an amount greatly in excess of that received by them last year.

The book work also is making progress. Our field missionary secretary, Brother J. A. Applegate, is doing good work. He has about fifteen boys in the field, some of whom are selling \$150 worth of books a week. If he only had some means of rapid travel, he could help the boys much more. It is to be hoped that he can soon procure a motorcycle.

There are six ministers in the field. One labors in Kingston, where we have a church membership of about five hundred, or one fourth of the entire constituency of the Jamaica Conference. Our workers have labored faithfully, and as a result many have accepted the message during the year, for which we ascribe praise to God.

A number of ten-day meetings have been held, with good results. At the close of one of these about twenty joined the baptismal class. A tent effort was held at St. Ann's Bay with good results, and a church building is now being erected.

We have just closed a five weeks' tent-meeting in Kingston. During this effort we were glad to have our union president, Elder G. A. Roberts, with us. From five hundred to two thousand persons attended the meetings every night. A large number manifested a deep interest in the message, and expressed their intention of living the truth. The work is being followed up by the church, especially by Brother C. H. Keslake and Miss Minnie Dauphine. We can see the hand of God manifestly at work. Many more calls

come to us than we can answer. Two or three more ministers could be used to good advantage. Our courage is good. Remember us in your prayers.

M. E. ANDERSON.

Kingston.

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A MISSIONARY BOAT

AMONG the hundreds of small islands along the coast of Maine there are many which can be reached only by some special line of transportation, as the regular lines of steamers could not profitably touch so many points. The brethren in the Portland and Cliff Island churches have felt a great burden that some plan should be devised to get our publications into the hands of the people who cannot be reached by the colporteurs.

The study they have given to this matter has finally resulted in the purchase of a stanch and seaworthy boat thirty-one feet in length, propelled by a gasoline engine. This boat had been used along the coast, and was secured for \$1,000, and the purchase price has been fully met.

About one hundred thirty people assembled on the shores of a cove on Cliff Island, Sabbath afternoon, June 14, to dedicate this boat to the service for which it was purchased. Elder H. W. Carr, president of the Maine Conference, had charge of the service, and was assisted by W. O. Howe, the elder of the Portland church; W. A. Bickford, the elder of the Cliff Island church; and E. E. Covey, field missionary secretary. Several short talks were given, including those by Lloyd C. Cleaves and Fred E. Kinnear, the two colporteurs who will make use of the boat this present summer. Mrs. Cleaves will accompany them, and will sell magazines as opportunity offers. These workers have all had experience in the work which they will take up, and have reconsecrated themselves to this service. They plan to begin among the islands of Penobscot Bay, where they will be in territory with which they are somewhat familiar.

The services of the afternoon were concluded with the dedicatory prayer by Elder Carr, and a voluntary offering was taken to assist in the purchase of a supply of gasoline with which to send these young people on their way.

The weather was ideal for an outdoor service, and all present joined in the promise to remember these workers in prayer as they go out into "virgin" territory.

E. L. RICHMOND.

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VENEZUELA

VENEZUELA, with its almost three million inhabitants, is one of the most neglected countries on the Neglected Continent. When we arrived here at Caracas, Feb. 2, 1917, we found ten faithful members holding up the light of truth. These were gathered from the humbler walks of life, and are indeed very poor, but their hearts burn with the love of this message. These brethren send greetings to you in the homeland, and thanks for the message you have already sent them.

This is a new field, therefore we cannot give the whole catalogue of needs, but chief among them is our need of permanent headquarters in which to hold our meetings. We were almost three months finding a temporary place. Usually the

first questions asked were: "Are you Protestants?" "Do you wish to hold meetings in the house?" An affirmative answer was sure to bring a refusal. At last this place was found. The rent was \$48 a month, gold; by paying cash in advance we finally secured it for \$44, which is a very reasonable rent here.

At our previous headquarters the house was stoned quite regularly, and filth of all kinds was thrown into our meeting-room. We accordingly prepared for the worst here, and screened our windows. The first meeting held was a Wednesday night prayer meeting. We were in the midst of prayer when the house was pelted with a shower of stones. Although the noise was great, the meeting went steadily on, as the members had been instructed to say nothing and to make no resistance. The next day the owner of the house took the matter up with the police, and we have had no trouble since; but it is not possible to tell how soon the owner will be compelled by the priests to ask us to leave the house.

Here Catholicism has had a chance during the last three hundred years to show what it can do for the spiritual and moral uplift of the people. Empty forms seem to be the all-important thing. Almost everywhere are images, to which men lift their hats, and before which the women cross themselves. The men on the trams seem to be kept quite busy lifting their hats as the church doors are passed. When the church bells sound, at various times in the day, all the men lift their hats and the women cross themselves, no matter where they are. There is no end of form, but this does not supply the power needed to live a better life. Many are earnestly seeking for something better. The gospel message we bear is what they need, and we should move in rapidly, as little has yet been done here.

Many are inquiring about this truth and are ready to study. This is true not only in Caracas, where we recently baptized a young man and where several others are studying, but in other parts as well. Not long ago we learned that there is a family in the country who have already begun to keep the Sabbath and desire to be baptized. As yet we have not been able to visit them. We are in desperate need of workers.

Not long after our arrival here, an army officer and his wife asked us to visit them. While sitting in their elegant parlor we learned that they were troubled about the state of the dead and the punishment of the wicked. Like hungry children they read and reread the many texts which show so clearly the truth on this subject, and seemed delighted with its clearness and simplicity. After I had read 1 Corinthians 15: 51-55 and 1 Thessalonians 4: 16, 17, and shown how the good of all the ages will enter the great cloud with Christ and the attending angels, and with the music of harps and songs of praise ascend to the city of God to be forever with him, the lady said, aloud yet talking to herself, "I should like to have a part in that!" Then apparently surprised at the sound of her own voice and at what she had said, she quickly looked up at her husband, and then at us with an earnest smile, and said, "Yes, I should."

Shall we not give all an opportunity to "have a part in that"?

W. E. BAXTER.

GROWTH IN THE GUATEMALA MISSION

In a recent letter from Brother E. W. Thurber, in charge of the Guatemala Mission, one paragraph reads as follows: "You will be glad to know that where we had not a single colporteur last year, we now have four, with prospects of more. The total value (retail) of book sales, or rather of all literature sales, last year was less than \$200; but already this year, for the first four months, there have gone out of our office books to the retail value of more than \$1,700. Our tithe, which was \$339 last year, will amount to more than \$600 this year. The greatest number of persons baptized in any one year in this field was two. We have baptized one candidate this year, and I think there are ten others who will be ready for baptism by next quarter, and possibly more before the end of the year. So it looks like growth down here. We have a small field, but if we begin small, we have a chance to grow."

* * *

UPPER COLUMBIA CAMP-MEETING

THE Upper Columbia Conference is composed of that portion of the State of Washington lying east of the Cascade range of mountains, four counties of northeastern Oregon, and the panhandle of the State of Idaho. This arrangement seems necessary on account of the lay of the country.

The camp-meeting this year was held on the State fairgrounds in the beautiful city of Yakima. This city of 20,000 inhabitants, in the Yakima River valley, is in one of the greatest apple-producing countries in the world. Yakima apples are known the world over. Great quantities of such other fruits as usually grow in the north temperate zone are also raised and shipped from this place.

There were about one hundred fifty tents pitched on the camp-ground. From six to eight hundred of our people were in attendance. Elder W. W. Prescott and Prof. M. E. Kern were present, also Elder J. M. Comer from India. Each gave strong and most acceptable instruction and service. Elder Prescott showed how Christ is set forth in both the Old Testament and the New. Every doctrine and ceremony in all the Bible has Christ as its center and circumference. The instruction was most helpful and edifying to all.

Professor Kern magnified the home and home religion,—the home as the place where the most encouraging results are seen in saving and educating the young. His instruction was appreciated by every one.

Elder Comer labored earnestly in behalf of the work in foreign lands. His sermons were an uplift and an inspiration to the meetings.

Elder J. J. Nethery is president of this conference. He is gathering about him a band of young men and women who are making a success in the work of God. If they remain humble, where God can help them, we see no reason why they cannot become strong laborers for God.

Walla Walla College is in this conference, and its influence is clearly seen in the education of its young people. The college was represented at the camp-meeting by President W. I. Smith and several of his associate teachers. Some

very fine pictures and articles made in the manual training and art departments of the college were exhibited in the educational tent. At the college last year there were 106 students in attendance in the college department, 235 in the academic, and 24 in special departments, making a total of 365 students in all. This is a good record for the college, but there are large numbers of young people in this union. If the same situation holds here as in the field at large, only about half of its young people are in our own schools. But there is improvement in this respect, and so we are encouraged.

The young people's meetings were well attended; and it was encouraging to see the response of the young people to the appeals of the speakers. Prof. W. C. Flaiz, the educational and Missionary Volunteer secretary of the North Pacific Union Conference, and Professor Kern conducted most of the meetings. President Smith, Professors L. F. Thiel and A. C. Christensen, Mrs. C. D. Hobbs, and Mrs. Grace R. Rine, from the college, gave much appreciated help both in the public meetings and in personal interviews with the young people and their parents.

The sanitarium at College Place occupies a sacred place in the hearts of the brethren and sisters of this conference. Dr. John Reith, the superintendent, was called by the Mission Board to go to South Africa, and he has already gone. He did a good work indeed while here. Dr. W. B. Scott left a most lucrative professional situation in Seattle, and has taken the superintendency of the sanitarium. The institution is full of patrons and the future looks bright for its success.

The tithe paid in this conference last year was \$78,400, and the offerings were \$44,425, making a total of \$122,825. From this amount about \$90,000 was sent on to the foreign mission fields, leaving only about \$32,000 for use in their home field. Yet they seem to have had what was necessary to carry on the work they had to do. In addition to the offerings referred to, the conference has had the usual expenses incident to our local conferences; \$3,600 was paid for tents; a large amount for the college, the sanitarium, houses of worship, and church schools; and there were other expenses pertaining to the advancement of the cause. The willingness of the people to sacrifice and to sustain the work of God is a good omen, and speaks well for the success of the work in the future.

A large amount of literature was sold last year. Surely these truth-filled pages will bring many an honest soul into the light of present truth.

The Upper Columbia Conference has forty-nine churches, with a membership of 2,725. The membership of the Sabbath schools is 2,775, and the Sabbath school offerings were thirteen cents a member per week during 1918.

The Sabbath school at the camp-meeting was attended by 753 persons, and the offerings amounted to \$577.02. There are fifteen societies of the Missionary Volunteers, with a membership of 350, and they raised for missions last year, \$1,451.25. Their goal was \$1,200.

Twenty-nine persons were baptized at the close of the meeting, and a number of others were recommended to receive the

rite at their homes. The meeting was a good one. The people were blessed of God, and returned home encouraged in the truth and work of God.

E. W. FARNSWORTH.

* * *

A FORWARD MOVEMENT

FOR years we have been looking forward to the time when God's work upon this earth would be finished. We have read again and again the statement, "The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers."—*"Testimonies for the Church," Vol. IX, p. 117.*

We have been plainly instructed that to bring this about there must be a change from past methods of working. Sister White, in the year 1910, said, "I have been urged that companies be organized and diligently trained to labor in our large cities;" and "From city to city the work is to be carried quickly." In Volume VII of the Testimonies, page 14, we are commanded: "Let the gospel message ring through our churches, summoning them to universal action." The promise is given: "Those who place themselves under God's control, to be led and guided by him, will catch the steady tread of the events ordained by him to take place. Inspired with the spirit of him who gave his life for the life of the world, they will no longer stand still in impotency, pointing to what they cannot do. Putting on the armor of heaven, they will go forth to the warfare, willing to do and to dare for God, knowing that his omnipotence will supply their need." It is through inspired literature, carried by inspired men and women, that the work will be finished.

"Who will go forth now with our publications?" No longer can we plead unfitness, lack of talent or courage, for "the Lord imparts a fitness for the work to every man and woman who will co-operate with divine power. All the requisite talents, courage, perseverance, faith, and tact will come as they put the armor on."—*Id., Vol. VI, p. 333.* We are merely asked to put on the armor. This is our part. This we all can do. God supplies the tact, courage, perseverance, and fitness.

A scene similar to the one seen at the South Lancaster camp-meeting was presented to Sister White. She said: "We were in camp-meetings and in large meetings in our churches, where ministers presented clearly the perils of the times in which we live, and the great importance of making haste in the circulation of our literature. In response to these appeals, the brethren and sisters came forward and purchased many books." In answer to a remonstrance by certain ones against this work, the heavenly Counselor said: "Forbid them not. This is a work that should be done. The end is near. Already much time has been lost, when these books should have been in circulation. Sell them far and near. Scatter them like the leaves of autumn."—*Id., Vol. IX, p. 72.*

Partially, at least, these statements met their fulfilment at the camp-meeting lately held at South Lancaster. Nearly three hundred going forth carrying armfuls of books into the surrounding towns

was something entirely out of the ordinary. Not one out of all this number returned feeling discouraged or depressed. It was a beautiful sight to witness little companies gathered together here and there on the camp-ground afterward relating to each other their experiences. There was a smile on every face. Countenances were changed. The despondent forgot their despondency and the weak felt strong. Many who supposed they could never dispose of books, returned having sold from ten to thirty. Not one made a failure. In addition to this there were some most interesting experiences, which we cannot relate here.

The experience meetings were something different from anything we have ever witnessed at a camp-meeting. No urging was needed. All were anxious to relate their experiences. Three mornings had to be devoted to these meetings, and still there were those who could not take part.

This is a sample of the meetings which will be held in our churches each Sabbath day, when the church members engage in this personal work. This is a forward movement in the work of God, and an omen of the end, when this gospel of the kingdom shall have been preached in all the world as a witness unto all nations.

Today there are many standing in the market place *idle* because no man has hired them. To all such the invitation and the command now come, "Go ye also into the vineyard, and whatsoever is right I will give you." This is the day of God's power, and his people are willing. Soon the work of God in this earth will be finished, for the members of the churches are now uniting their efforts with those of church officers and ministers. This will usher in the "great reformatory movement" referred to in Volume IX, page 126:

"Hundreds and thousands were seen visiting families, and opening before them the Word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest. On every side, doors were thrown open to the proclamation of the truth. The world seemed to be lightened with the heavenly influence. Great blessings were received by the true and humble people of God." D. H. KRESS.

* * *

"WHAT HAVE THEY SEEN IN THINE HOUSE?"

"THE visit of the ambassadors to Hezekiah was a test of his gratitude and devotion. . . . Had Hezekiah improved the opportunity given him to bear witness to the power, the goodness, the compassion, of the God of Israel, the report of the ambassadors would have been as light piercing darkness. But he magnified himself above the Lord of hosts. . . . The story of Hezekiah's failure to prove true to his trust at the time of the visit of the ambassadors, is fraught with an important lesson for all."—*"Prophets and Kings," pp. 346, 347.*

Mr. Frederic C. Howe, Commissioner of Immigration at New York, in the *Literary Digest* of May 24, 1919, page 70, says the number of Europeans to return from the United States in normal times is 300,000 annually. But "the bars have been up against the home-goers for the last four years. . . . This means that there are now 1,200,000 awaiting

their chance. The uncertainties of war have undoubtedly increased this number very largely. . . . There must be considered in addition the thousands who have been drawing war-time wages for so long. It has always been a factor in our alien problem that a certain number of those who come in may be counted upon to go back when they have amassed a satisfactory amount of money. This number is greater now than ever before. . . . The combination of causes has resulted in a large although indeterminate increase in these home-goers. I have been told officially that there are three thousand Italians alone gathered in New York from other cities awaiting passage abroad. . . . No one can say, of course, how many there are in this country now awaiting a chance to return to Europe, or how many more there may be when travel becomes easy. With the 1,200,000 that may be assumed to be ready, it is perhaps reasonable to believe that the number is not less than 2,000,000."

The news dispatches of May 15 from Washington stated, "Emigration from the United States creates serious problems." Jay Jerome Williams, the journalist, said, "Italians, Poles, and Bohemians return to Europe by thousands." The day following the papers declared that a wholesale exodus of aliens from the shores of the United States was under way. Hundreds of emigrants were en route to Europe to locate relatives. "A nation-wide exodus of aliens from this country is reported today by the Department of Labor. Figures from many cities show that fully 50 per cent of the aliens of certain races intend to return to Europe."

These guests of ours have spent several years in our country; what have they seen in our house? What are they taking back to Europe, whence they have come as "ambassadors"? What has impressed them most in our country, and what will be their report? Will it be as "light piercing darkness," or have we, like Hezekiah, magnified our possessions above the Lord of hosts?

Mr. Hove says our practical "dough-boy" has become Europe's idol. Many "marvel" at the "American resourcefulness, American good humor, and American ability to do the job as it ought to be done." "The country that produces such extraordinary beings is bound to fire the fancy of those who look on and try to imagine from the effect what the cause has been."

Doubtless these same qualities have impressed the European who has sojourned in our land. He sees unbounded wealth, energy, and enthusiasm. He sees a mad rush after wealth, and cannot be blind to our American irreligion and craze for pleasure. Whereas in his own country religion many times is made of more importance than the maintenance of life, he sees that here it is almost wholly a matter of convenience and social standing.

God has blessed our nation as remarkably as he did Hezekiah, and has tested its gratitude and devotion. It boasts of being a "Christian nation," with a "Christian civilization," but have our guests seen "fruits worthy of" our boasting? Had we "improved the opportunity given" us, would not the report of these two million "ambassadors" be as "light piercing darkness" of Eu-

rope's thousands of almost hopelessly bereft homes? Will not the fact that these millions are still in our country awaiting passage stir Adventists to special, immediate activity in giving them the message of hope to carry back with them?
HENRY F. BROWN.

Missionary Volunteer Department

M. E. KERN - - - - - Secretary
MATILDA ERICKSON } Assistant Secretaries
ELLA IDEN }
MEADE MACGUIRE - - - Field Secretary

OUR SUMMARY

You have often heard the remark, "I don't believe in reporting; it isn't right to boast about what we do."

Reporting is not boasting. It is telling others what the Holy Spirit is enabling you to accomplish for God. And what a source of encouragement is a good report of missionary work done, or of progress in any branch of this blessed cause!

Today as you examine the General Conference summary of Missionary Volunteer work for the quarter ending Sept. 30, 1918, notice the many items which show improvement over the preceding year—more societies, more members, more work done.

We are especially glad to note the healthy growth in South America. This country, which for long years was known as the "Neglected Continent," is making rapid strides. This is particularly noticeable when we take into consideration the limited number of workers there to spread the message, and then note the good reports which are coming to us.

A great missionary campaign to enlist in service every man and woman, every boy and girl, in our denomination is now on. Do not neglect to join the army of Jesus Christ. Let us unite in "a long pull, and a strong pull, and a pull all together" for the finishing of God's great work.
ELLA IDEN.

THE MOVING PICTURE THEATER AND OUR YOUTH

WE wish, in writing about the moving picture theater at this time, to bring no indictment against the moving picture machine, or the use of educational and other films whose moral tone is such as to be helpful and uplifting. We deal with the "movie," or, as it is more appropriately called, the moving picture theater.

The Bible very clearly points out the conditions that are to obtain in the last days. The earth is to wax worse and worse, and conditions in society will continually grow more evil. Conditions at the time of the flood are, in harmony with the prophecy, being repeated. Of the state of the antediluvian world the Scriptures say: "Jehovah saw that the wickedness of man was great," that "every imagination" of men's hearts "was only evil continually;" that is, not only his *thoughts*, but the *imagination* of his thoughts, was evil continually. Wrong imaginations have an influence upon the life, and anything that leads these in a wrong direction is an evil.

The moving picture theater draws upon the imagination. We have the novel, the saloon, the dance hall, the theater, and the moving picture. All these feed and fire the imagination, and are devisings of the enemy for the entertainment of the people of the last generation.

Timothy says: "Men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God." 2 Tim. 3:2-4. This is the class of people the Scripture says will be living in the last days, and today they are asking for entertainment, seeking for and devising entertainment,—men who have wandered from God; men whose imaginations, the imaginations of whose thoughts, are evil continually.

Much has been said in the spirit of prophecy about novel reading, and the harmful effects of this reading on our

young as well as older people. Novel reading leads the mind into an imaginary world, and has a tendency to make people imaginative and to create a condition of mind that is not suited for the real and practical duties of life. As we know, many young men and women have been injured, their usefulness in life ruined, by the reading of harmful novels; and today we hear the tale of wrecked lives caused by the harmful effects of novels.

The movie goes a step farther than the novel, and deals with the most fascinating part of the novel, which it puts into life and action. It makes a captivating appeal to the individual. What we see makes a stronger impression upon us than what we hear or even what we read. The moving picture theater is therefore a master-devising of the enemy. It reaches us through that sense which is easily appealed to.

Here is a statement from William Truefant Foster, the president of Reed College, in which he gives some statistics gathered in the study of moving picture shows in Portland, Ore.: "Over 70 per cent of the children of Portland go to vaudeville; 24.1 per cent attend vaudeville shows once a week or oftener." This indicates the number of children being educated in the moving picture houses in one city. While in some places the craze may be more pronounced than in others, all must realize the modern trend of the motion picture business.

Here is another statement from this same writer: "Of the Portland girls, 64.8 per cent report that they attend at night [that is, these moving picture shows]." This means that 7,564 school girls fourteen years or under, in Portland, attend moving picture shows at night.

These shows affect in a marked manner the life of the rising generation, and incline them to acts of evil, going so far in some instances as the taking of human life.

President Foster relates the following: "Charles Judson witnessed a suicide in a moving picture show at Newark. Then he went home and copied the plan of the picture. His body was found next morn-

Summary of the Missionary Volunteer Work of the General Conference for Quarter Ending Sept. 30, 1918

Societies	Membership	Members Reporting	Letters Written	Letters Received	Missionary Visits	Bible Readings and Cottage Meetings	Subscriptions Taken	Papers Sold	Papers Lent and Given	Books Sold	Books Lent and Given	Tracts Sold	Tracts Lent and Given	Hours of Chr. Help Work	Articles of Clothing Given	Value of Food Given	Treatments Given	Signers to Temperance Pledges	Offerings for Foreign Miss.	Offerings for Home Miss.	Conversions	
North America	866	16587	6938	10529	4662	24495	5654	1477	59127	161744	22528	6795	5012	63185	27548	5251	\$1547.71	3001	623	\$16395.16	\$4852.57	612
Asia																						
Japan Conf.*	5	62	50	84	49	27	58	4	85	168	6	11	485	7	---	---	11	1	---	1.92	---	
Malaysian Un. †	3	67	38	184	27	890	631	294	94	774	1787	13	52	750	76	44	1.30	---	99.33	40.92	---	
Australasian Un.	140	3613	1202	1707	814	8151	740	154	15811	34413	635	1062	809	19954	10006	214	---	432	148	2082.98	196.49	37
South America																						
Austral Union	28	440	297	475	134	1019	479	179	17834	5036	634	254	1091	3927	785	193	120.93	419	4	---	104.28	12
Brazilian Un.	27	385	39	29	29	55	65	3	930	117	24	7	13	234	30	3	---	---	---	---	21.61	---
West Indian Union																						
S. Carib. Conf.	13	378	154	97	61	709	189	2	394	407	55	90	57	261	473	80	9.78	42	3	4.54	9.24	33
North Latin-American Union																						
Haitian Mission	15	458	---	239	180	3192	2515	16	996	384	123	160	6	44	3633	390	34.37	178	3	---	60.25	---
Porto Rican M.	6	180	58	612	532	3638	815	13	---	746	456	103	17	830	3189	218	64.90	397	17	136.17	102.48	---
Hawaiian Mission	2	51	40	152	52	185	245	2	115	1275	152	24	---	475	29	24	1.40	---	11	---	16.00	---
Totals	1105	22221	8816	14058	6540	42361	11391	2144	95386	205059	26400	8519	7057	90145	45776	6417	\$1780.89	4480	805	\$18718.18	\$4905.76	694
Totals for quarter ending Sept. 30, 1917	1071	20739	6872	13299	6008	40639	11444	3394	113088	207989	38240	10475	5762	99089	46925	7874	---	3020	821	\$12397.50	\$2663.11	970

* For quarter ending June 30, 1918.
† For two quarters.

M. E. KERN, Secretary of the M. V. Dept. of the General Conference.

ing in a gas-filled room. The suicide was nineteen years old. The picture he saw last night was of a young woman heroine going through all the preliminaries to suicide by gas, finally reclining on her bed and awaiting death calmly. What was seen on the screen was copied to the last detail, even to the stuffing of the cracks in the windows and doors." In the files of newspaper offices may be found other like stories, indicating the effect of the "movie" on the mind.

Such tragedies open our eyes to the growing menace of the "movie" and call upon us to counsel and warn the people over whom we are overseers.

We have organized our forces against the liquor traffic, and God has blessed us. Our literature and our ministry have had influence on the right side. What shall be our attitude toward the "movie"? This evil is gripping the appetite of the young. I believe the Missionary Volunteer Department is well within its province in giving serious consideration to this evil, and that it should carry on an active campaign of education which will make clear to the young the dangers of the moving picture theater, and the effect it is having on society and the church.

We prepare and circulate literature against the use of tobacco and the use of liquor. Should we not in the same way meet this form of enticing entertainment, so demoralizing to society? Should we not at our camp-meetings raise a note of warning? Should we not go to the churches, and even to the homes of our members, and rightly instruct our people, and as true shepherds protect the flock committed to our trust and care?

J. L. SHAW.

* * *

— The University of Denmark has had such an unusual influx of Jewish students as to necessitate special arrangements to meet their needs. The university authorities are considering the erection of special quarters for them and the institution of special courses of study.

Educational Department

W. E. HOWELL - - - - Secretary
O. M. JOHN - - - - Assistant Secretary

PACIFIC UNION COLLEGE

THE year which has just closed completes the first decade of the history of Pacific Union College. Many and peculiar difficulties attended the opening years of the school.

Eighty-five students were enrolled the first year, and these were all of academic grade. Four students were graduated from the academic courses at the end of the second year. At the opening of the fourth year there were marked evidences that the preliminary difficulties and prejudices were being overcome. From this time onward the higher courses of the college were taken by an increasing number of students. The total number of students graduated from all courses in nine commencement exercises is in excess of three hundred. Seventy students have received degrees in the last five years.

In common with all our schools, the prime object of Pacific Union College is to prepare thoroughly trained workers for the various departments of the third angel's message. The normal and premedical courses, as well as the ministerial course, have appealed to our students. Of the total number of graduates, more than the usual proportion have taken these courses. In foreign fields there are, at present, twenty-seven workers who have attended Pacific Union College. Most of these are graduates of some course.

The last year has been one of sunshine and shadow. The draft situation, the epidemic of influenza, and other complications have rendered the situation peculiarly difficult at times, but in a material way it has been the banner year,—

in enrolment, number of graduates, and financial gain. With special gratitude, we are able to report the blessing of God on the means used for the recovery of those who had influenza, with the result that there were no deaths.

At the close of the present fiscal year, all of the interest-bearing indebtedness will be liquidated, with the exception of the annuities. The college can easily carry this liability until maturity. There are funds on hand also for improvements. Provision will be made from these funds for the completion of the new library and the completion and equipment of the commercial department. The betterment of conditions and equipment will gradually go forward in several departments.

Seventy-one diplomas were presented to sixty-six graduates at the commencement exercises, June 1, 1919. Eleven were granted the degree of Bachelor of Arts. The degree of Bachelor of Sacred Theology was bestowed upon Elder Waldorf, Bible instructor at the White Memorial Hospital. Eleven young ladies received diplomas and professional certificates from the normal course. Sixteen young men and women received diplomas from the premedical course and will continue their medical studies in the College of Medical Evangelists at Loma Linda. Eight finished the junior ministerial course, and one young lady was graduated from the Bible workers' course. Nearly all have been assigned to field work. Four received diplomas from the shorthand and one from the business course. Eighteen finished the academic course and will continue their studies in more advanced courses.

The members of the faculty are conscious of the fact that an increased enrolment and freedom from debt are not in themselves sure evidences of prosperity, but they recognize that the amount of spiritual power that pervades the college is the infallible index of its prosperity. To this end the faculty is seeking God for his blessing, studying his Word for great fundamental principles in



STUDENT BODY OF PACIFIC UNION COLLEGE

education, and carefully reading the Testimonies for guidance in plans and policies.

C. W. IRWIN.

Religious Liberty Department

C. S. LONGACRE

Secretary

RECENT HAPPENINGS

THREE of our brethren were arrested recently in the State of Virginia for violating the Sunday laws of that State, although Virginia has granted an exemption to all those who observe as the Sabbath another day than Sunday.

Brother Williams, a barber of Newport News, Va., was arrested for barbering on Sundays. The Barbers' Union of Newport News instigated the proceedings against him. Brother Williams was brought before the police court and condemned and fined. He appealed his case to the circuit court and won out before that court because of the exemption. Nevertheless, Brother Williams suffered considerable loss on account of his arrest. The court served an injunction against operating his barber shop on Sundays until his case was decided, and he had to pay his lawyer's fee.

This is one of the hardships a religious law imposes upon those who are exempted from its operations. Those who are in the minority have to pay a penalty because they are in the minority. It does not seem just in a country that boasts of its religious immunities and liberties that a person should be penalized and embarrassed because of his religious convictions.

Two of our brethren in Richmond, Va., together with eighty-three Jewish merchants who closed their business places from sundown Friday to sundown Saturday, were arrested and brought before the police court of Richmond, where they were condemned and fined for merchandising on Sundays, notwithstanding the existence of the exemption granted to all these people by the Virginia Legislature.

All of these eighty-three cases made appeal to the circuit court through their attorneys. Two cases were selected as

test cases. One case was based on the ground of general merchandising, and the other on the right to sell soft drinks on Sundays, for which a license is granted by the hustings court. Three prominent lawyers were engaged to defend these test cases before the circuit court. The writer attended the trial and furnished the attorneys and the court with some valuable legal data on our side of the case, for which they were very grateful. Judge Richardson, the presiding judge of the circuit court, reversed the decision of the lower court in reference to general merchandising on Sundays, and upheld the exemption statute enacted in behalf of those who observe another day than Sunday, but he refused to grant a permit to sell soft drinks on Sundays. An appeal was taken from his decision in this latter case to the supreme court of the State of Virginia, and the soft-drink case is now pending before the highest court of the State.

In Brother King's case, who was one of the brethren arrested in Richmond for keeping his jewelry store open on Sundays, the presiding officer of the hustings court refused to grant him a permit to do business at all, unless he promised to close his jewelry store on Sundays. The judge said he would never grant a license to do business on Sundays to any man even if he observed another day of the week as his Sabbath. We advised Brother King to do business without a license, since he had applied in the regular way for one, and take the consequences, if necessary, from the decision of a higher court. So far he has been doing business without a license, and the court that refused the license is now making overtures concerning an adjustment of the matter.

Even if it has cost us time, expense, and trouble, we are glad that we won out in the fight for religious freedom in Virginia. It gave us another opportunity of placing the continued obligations of the true Sabbath before a large number of thinking men and court officials, as well as the privilege of setting the true principles of religious liberty before a courtroom full of lawyers and spectators, and the newspaper public. There are a number of lawyers now reading the *Liberty* magazine who formerly took no interest in it. The enemy can do nothing against the truth, but for the truth.

We have another case pending before one of the circuit courts of North Carolina. It is a very peculiar case. Sister Post lives in the northwest corner of Georgia. She borrowed a wagon from her neighbor in Tennessee. She took the wagon home on Sunday, and the road leads through the southwest corner of the State of North Carolina. While passing through North Carolina, the sheriff met her on the road and arrested her for violating the Sunday laws of North Carolina. The police court, as usual, condemned and fined her, but we have appealed her case to the circuit court, and it is still pending action.

Senator Jones, from the State of Washington, introduced a Sunday bill into the United States Senate to regulate "the proper observance of Sunday in the District of Columbia." It is numbered S. 635.

This Sunday bill was framed up by the National Lord's Day Alliance and the Pastors' Federation of the City of Washington, and introduced at their instigation by Senator Jones. Senator Jones wrote me that they asked him to introduce the bill without any exemption for those who observed another day than Sunday as the Sabbath, but he insisted that an exemption would have to be inserted before he would introduce it. Not being able to get it introduced without an exemption, they finally consented to have him write an exemption clause and introduce it in that form. Of course, Senator Jones thinks that we ought not to oppose the bill now, since he secured our rights in the bill. But such legislation does not protect us from arrest, imprisonment, expense, and consequent litigation before the courts, as is observed in the three cases just cited in this article in the State of Virginia where we are granted an exemption from the operations and penalties of the Sunday laws. It subjects our inalienable religious rights to the capricious decisions of courts and to the consequent expenditure involved even when our legal rights are sustained.

I am trying to ascertain whether the District of Columbia Committee to which this Sunday bill has been referred is going to give consideration to it during this extra session of Congress, and if it is, we expect to give all our people an opportunity to aid us in the fight against the



FACULTY OF PACIFIC UNION COLLEGE

bill, by sending in thousands of petitions of protest against this kind of legislation. If action is going to be postponed until the regular session of Congress, we shall wait until that time.

The war-time prohibition measure is again suspended in the air, but Congressmen are doing some thinking for themselves. They realize that they are no longer beholden to the liquor element in politics, but to an overwhelming sentiment that favors national prohibition, and they are inclined to think twice before flying in the face of this sentiment. This is the feeling that prevails among the Congressmen who come from prohibition territory, notwithstanding the suggestion from President Wilson that Congress repeal the prohibition war measure against wine and beer which is to go into effect July 1, 1919. This war measure states that it is to prohibit the sale of all intoxicating wines and beers for beverage purposes until the American military forces are demobilized. During the next six months the work of demobilization will be at its height, consequently, the Congressmen argue, the war prohibition measure ought to remain in effect so that the army can return our boys as clean from debauchery as they were when they took them from our firesides. The chances are very slim, so far as Congress is concerned, that this new lease of life for six more months will be granted to John Barleycorn. He has outlived his day of usefulness (?), and his friends are few who will now stand up for him. He is going down and out under almost universal public execration.

C. S. LONGACRE.

News and Miscellany

Notes and clippings from the daily and weekly press

— The total value of foodstuffs exported by the United States last year was \$2,000,000,000.

— The famous collection of butterflies belonging to Lord Rothschild is estimated to have cost not less than \$500,000.

— The largest wheat crop ever grown, aggregating 1,236,000,000 bushels of winter and spring wheat combined, was forecasted in the June report of the Department of Agriculture. This production represents practically one third of the world wheat crop this year. In previous years the United States had about one fifth. Big crops of oats, barley, rye, hay, apples, and peaches are also in prospect.

— Lord Morris, the former prime minister of Newfoundland, in the *Weekly Dispatch*, says: "The time is not far distant when an aeroplane, flying 200 miles an hour, will supersede the cable and the wireless for quick message-carrying purposes; for the machines, which can convey several tons of dead weight, will be able to take to America from the United Kingdom and back, thousands of messages at a cost which will render the present expense of cable and wireless a thing of the past. The most important phase of the revolution in social and commercial life which the aeroplane will achieve will be the provision of daily mail to such places as New York and Philadelphia from London and Manchester."

Appointments and Notices

CAMP-MEETINGS FOR 1919

Atlantic Union Conference	
Northern New England.....	Aug. 14-24
Southern New England.....	Aug. 14-24
Maine, Lewiston.....	Aug. 28 to Sept. 7
Eastern New York, Utica.....	Aug. 21-31
Central Union Conference	
Nebraska.....	Aug. 14-24
Missouri, Carrollton.....	Aug. 21-31
Kansas, Winfield.....	Aug. 28 to Sept. 7
Columbia Union Conference	
West Pennsylvania, Indiana, Aug. 28 to Sept. 7	
Ohio, Mount Vernon.....	Aug. 14-24
Eastern Pennsylvania, Phila.....	Aug. 22-31
Chesapeake, Baltimore.....	Sept. 4-14
District of Columbia.....	Sept. 12-21
Lake Union Conference	
North Michigan.....	Aug. 21-31
Illinois, Fairground, Peoria, Aug. 28 to Sept. 7	
Northern Union Conference	
Iowa, Des Moines.....	Aug. 28 to Sept. 7
North Pacific Union Conference	
Southern Oregon, Marshfield.....	Aug. 5-10
Southern Oregon, Ashland.....	Aug. 12-17
Western Washington, Auburn.....	Aug. 21-31
Montana, Missoula.....	Sept. 5-14
Pacific Union Conference	
Inter-Mountain, Grand Junction.....	July 17-27
Southeastern California.....	July 31 to Aug. 10
California, Oakland.....	Aug. 7-17
Southern California, Los Angeles.....	Aug. 18-31
Southeastern Union Conference	
Cumberland, Lenoir City, Tenn.....	Aug. 18-24
Carolina, Charlotte, N. C.....	Aug. 25-31
Georgia.....	Sept. 1-7
Florida, Orlando.....	Sept. 8-14
Southern Union Conference	
Alabama.....	Aug. 21-31
Mississippi.....	Aug. 28 to Sept. 7
Tennessee River, Jackson, Tenn.....	Sept. 4-14
Meetings for the Colored People	
Arkansas, Brinkley.....	Aug. 7-17
Oklahoma, Guthrie.....	Aug. 26 to Sept. 1
Mississippi.....	Aug. 28 to Sept. 7
Tennessee River.....	Sept. 4-14
Alabama.....	Sept. 15-21
Southwestern Union Conference	
South Texas, Austin.....	July 3-13
Arkansas, Hot Springs.....	July 17-27
Texico (New Mexico), Mountain Air.....	July 24 to Aug. 3
North Texas, Jefferson.....	Aug. 5-10
North Texas, Keene.....	Aug. 12-17
Oklahoma, Guthrie.....	Aug. 14-24
Texico (Texas), Clyde.....	Sept. 4-14
Western Canadian Union Conference	
Alberta, Lacombe.....	July 10-20

* * *

SPECIAL SESSION OF THE OKLAHOMA CONFERENCE

A special session of the Oklahoma Conference Corporation of Seventh-day Adventists is hereby called to convene on the camp-ground at Guthrie, Okla., Aug. 15, 1919, at 9:30 a. m., for the purpose of revising the constitution of the conference and of transacting any other business that may properly come before it.

M. B. Van Kirk, Pres.
C. C. Mattison, Sec.

* * *

PUBLICATIONS WANTED

The persons named below desire late, clean copies of our publications, sent postpaid, for use in missionary work. In sending publications care should be exercised to select only such as are free from soil and disfigurement. We have been credibly informed that some who oppose this movement and the truths which it represents, answer these requests for literature, and are sending to our brethren and sisters in various parts of the country tracts and papers representing their opposition. Our workers should be careful not to confound this literature with our denominational publications, and thus unwittingly become agents in sending out matter not printed in the interests of the cause of truth.

Mrs. A. F. Hamblin, Fort Ogden, Fla. Instructor and Little Friend for the current year only.

Mrs. Frederick Nourse, Bishop's Crossing, Quebec, Canada.

O. Glass, Denison, Tex. Especially desires Signs of the Times, though other periodicals will be appreciated.

W. L. Garren, Culberson, N. C. Papers, magazines, and tracts, for use by missionary societies. Could use hundreds of copies.

* * *

REQUESTS FOR PRAYER

Though widely separated from one another, the followers of our Lord and Master can meet in spirit daily at the throne of grace. In our devotions let us remember our brethren and sisters who are in affliction. Says the apostle: "Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body." We ourselves shall share in the blessings we seek for others. "The Lord turned the captivity of Job when he prayed for his friends." We suggest the noon hour as an appropriate time for remembering these special requests.

A sister in South Dakota asks prayer for the conversion of her husband, who is being led into vice.

"Please pray that my aunt may be restored to health, and be led to accept the truth for this time," is the request coming from a sister in Quebec.

* * *

ADDRESS WANTED

Elder N. J. Etheredge, Route No. 6, Box 106, Abilene, Tex., desires information concerning the whereabouts of Brother and Sister Alfred Strum, who, when last heard from, were at Las Vegas, N. Mex.

OBITUARIES

Quaif.—Harriet Quaif died at her home near Eugene, Oreg., March 6, 1919. She was born Aug. 4, 1844, at Plainwell, Mich., and lived in the vicinity of Cedar Springs, Mich., for forty-six years. For nearly forty years she was a consistent member of the Seventh-day Adventist Church. Her husband, five sons, and one daughter survive.

A. V. Rhoads.

Richardson.—Charlotte Orcelia Ingalls was born Aug. 18, 1830, in Herkimer County, New York. Her childhood was spent in Michigan and Illinois, and in the last-named State she was married to William Richardson. Thirty-eight years ago she accepted the truths of the third angel's message, and continued faithful until her death, which occurred at Yuba, Wis., May 20, 1919. Two sons and two daughters mourn.

H. T. Elliott.

Skinner.—Oliver Skinner was born in Wisconsin, Dec. 25, 1844, and died in Healdsburg, Calif., May 24, 1919. He leaves a wife, four daughters, one son, and an aged sister to comfort their hearts with the hope of meeting him again in the resurrection morning. His mother, who died some years ago, was a charter member of the Santa Rosa church, when it was organized in 1869. Before hearing the message, Oliver was an infidel. He soon saw what, as he expressed it, "took the infidelity out of him." Sister Parret was thrown from a horse, which also fell on her. She was taken up for dead, but soon was able to speak in a whisper. She said, "Get Brethren Bourdeau and Loughborough to pray for me, and the Lord will heal me." We responded to her request the next morning. During the night Oliver was one of four who constantly strove to keep her alive. We had prayer for her, and Oliver saw her instantly healed. She dressed herself, got dinner for us, and then rode five miles in a lumber wagon to Santa Rosa, where we were conducting tent-meetings. It was a thorough healing in her case. She soon returned to France to carry the truth to her relatives. I have before me a letter dictated to me by her from Doubs, France, when she was ninety-four years of age. From the time of her healing, Oliver was ever friendly to the Sabbath and Sabbath keepers. About five years ago he was baptized and united with the church, and was faithful until he quietly passed away.

J. N. Loughborough.

Lovely.—Flora Lovely was born in Indiana, April 28, 1882, and died at Bozeman, Mont., April 8, 1919. Three sons and four daughters mourn. We laid her to rest awaiting the call of the Life-giver on the resurrection morning.
C. F. Cole.

Wade.—B. F. Wade was born in Virginia, Jan. 4, 1882, and died at Central Point, Oreg., March 23, 1919. He united with the Seventh-day Adventist Church about six years ago, and was a faithful member until his death. We believe that he sleeps in Jesus.
A. V. Rhoads.

Sprague.—Enos Sprague was born in Ohio, Oct. 15, 1824, and died at Blackley, Oreg., March 3, 1919. He is survived by his wife and twelve children. For more than forty years Brother Sprague was a member of the Seventh-day Adventist Church, and remained faithful to the end.
A. V. Rhoads.

Bunnell.—Carleton G. Bunnell was born in Osceola, Iowa, Aug. 6, 1882. During his early years the family moved to Nebraska, and there he grew to manhood. He was graduated from high school and then attended Union College. In 1905 he was married to Margaret E. Nicholas. In 1911 they moved to Detroit, Minn., and later they settled at Fargo, N. Dak., where he died May 21, 1919. His wife and two children, his parents, one brother, and two sisters mourn, but in hope. The deceased united with the Seventh-day Adventist Church in 1907, and the later years of his life developed the sincerity of his faith.
J. S. Rouse.

MRS. G. A. IRWIN

Nettie Johnson Irwin was born in Mount Vernon, Ohio, Jan. 29, 1849. She died at Pacific Union College, near St. Helena, Calif., May 31, 1919, aged 70 years, 4 months, and 2 days.

Her early life was spent in Mount Vernon, and after her school days were over she taught for several years in the public schools of her native State and of Illinois.

In the year 1867, September 17, she was married to George A. Irwin. The young couple settled on a farm near Mount Vernon,

planning to follow that vocation as their life-work in which she had spent so many busy years. Although past the threescore-year milestone, she rendered most efficient service as preceptress and later as general matron of the Loma Linda Sanitarium. This she continued up to nearly two years ago, when, feeling that she had earned a little respite from her strenuous work of years, she decided to lay aside all work of a public character. Her anticipated rest was comparatively short,—rather the great Father gave her the longed-for rest in ways of his own choosing. Sister Irwin's long life of earnest service had told on her vital energies beyond her realization. The last two years marked a rapid decline in health, resulting in her death.

Of Sister Irwin's rich religious experience much might be said, but little need be. If religion consists in sentimental emotionalism, she was a stranger to its influence. If it consists in practical exemplification of the Christ-like qualities, she was at once its possessor and exponent. Life to her was a practical problem; Christianity a practical, Christlike experience in the solution of that problem. Faith, hope, optimism,—these were her predominant characteristics. What she attempted, like Hezekiah of old she did with all her heart.

To her husband she was a wise counselor and an efficient helpmeet, to her children a loving mother, to her friends a guiding inspiration to earnest achievement. In her twenty years' service as matron and preceptress in our denominational institutions she came in touch with a large number of our young people. To these she became a true foster mother, sacredly safeguarding their vital interests in health and character, instructing them the meanwhile in principles of industry, economy, system, and faithfulness. To many the knowledge of her death will bring sorrow and regret, and at the same time thronging memories of her kindly instruction and inspiring example.

She rests from her labor for a little time till Jesus comes. To that glad hour, with its happy reunions and never-ending associations, her bereaved son and his companion, with other mourning friends, may look forward with eager anticipation and joyful, expectant hope.
F. M. Wilcox.

Later, in 1889, in a time of great crisis in conference affairs, Elder Irwin was chosen president of the Ohio Conference. This served to bring to Sister Irwin greater and broader responsibilities, and to open to her avenues of service for which later years demonstrated her peculiar fitness. At the Mount Vernon Sanitarium she began the long years of faithful service which she gave to the work either as matron or as preceptress in our various institutions.

Beginning with this experience, Sister Irwin spent about twenty years of her life in official work in connection with some of our denominational institutions, either as preceptress, as matron, or as a member of the board of management, sometimes occupying all three of these positions. The wide range of her husband's work in this country and in Australia, and her association with him, brought her in touch with much of our organized work. At various times, in one or more of the above-named capacities, she served the Mount Vernon (Ohio) Sanitarium, the Mount Vernon Academy, the Graysville (Tenn.) Sanitarium, the Old People's and Orphans' Homes in Battle Creek, Mich., the Avondale (Australia) Health Retreat, the Sydney (Australia) Sanitarium, the Washington Sanitarium Branch, the Washington Sanitarium, and Pacific Union College. Upon the death of Mrs. S. M. I. Henry she became chairman for carrying forward what was known as Woman's Gospel Work, forwarding this propaganda through a department under her charge in the *Review*, and at general church gatherings.

After the death of Elder Irwin in 1913 she was prevailed upon once more to take up the

“ Q. E. D. ”

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WASHINGTON, D. C., JULY 10, 1919

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J. L. SHAW . . . E. E. ANDROSS

We cordially invite all our readers to contribute articles on Bible subjects and Christian experience. If found suitable, these articles will be used as rapidly as our space will permit. We cannot undertake either to acknowledge the receipt of, or to return, manuscript not specially solicited. Duplicates of articles or reports furnished other papers are never acceptable.

All communications relating to the EDITORIAL DEPARTMENT, and all manuscripts submitted for publication, should be addressed to EDITORIAL DEPARTMENT, Review and Herald, Takoma Park Station, Washington, D. C.

It is hoped that no one will overlook the fact that Sabbath, July 19, is the day set apart for the Midsummer Offering for all the denomination. There is great need that this should be a very liberal offering from every Seventh-day Adventist. The demands upon the General Conference treasury are far heavier this year than ever before, and are increasing with each passing month. Many of these calls have to be denied by the Committee or held in abeyance, pressing as they are, until it is determined that the Committee will have the financial ability to meet them. Appropriations for the year have been voted to the full amount of our regular income, based on the expectation that the brethren of North America will do even better than is called for by the basis of gifts at the rate of twenty-five cents a week per member, and yet the returns on this fund for the first five months reveal a shortage of \$86,361.15. In view of this, and considering the present needs of our established work and the urgent requests that are coming to the Mission Board for additional help, we appeal to all our American churches to make the coming Midsummer Offering by far the largest in our history.

W. T. KNOX.

* *

FROM a letter written to the Mission Board by Brother Henry Erzberger, in charge of our mission at Constantinople, probably the first of May, we take the following:

"Last Sabbath we baptized seven persons. We hope, with the Lord's help, others will follow soon. I hope soon to visit our companies. Nearly all have come to this side — Bythnia. Others are in Adana and Alexandretta. Only a few are in Anatolia. We are making a new list of the members, which I hope to have ready within a month, though the information comes in very slowly. I am glad Brother Onig Piranian has remained of the workers, and that he is on this side of Anatolia. I sent the young brother of Brother Ayvazian with some means to his relatives, which we could not provide for about four or five months. Some two or three weeks ago a letter from him at Alexandretta states he found them in dire need. I know nothing of Brother Buzugherian, of Egypt. Got some news

from Brother Shukry, of Lebanon. One Armenian went from here to search for his sister, who had been sold to the Arabs in Aleppo, and God helped him to bring her back. Not all are so fortunate. I think it will take some time to trace the different ones. May God be gracious to all who need help and who wait for help."

* *

WRITING of our work in Bolivia, Elder E. F. Peterson says: "The work in Bolivia is taking a new lease of life this year. We laid plans while in La Paz to help that field out with additional workers from other parts of the union. Excellent openings are before us, if we can only step in and fill them. It is planned to begin work among the Indians of Bolivia, who comprise three fourths of the population. We see no reason why this should not be as fruitful as the Titicaca field."

Speaking of the training school in Lima, Brother Peterson states: "Our training school in Lima has been in session for about a week. The present enrollment is only eight, but we are looking for more students soon. This is the first year for this school, and we hope it will develop into a college or higher training school for the whole union. So far we are much pleased with the class of students who have enrolled. Some of them give promise of developing into useful workers in a year or two. We shall study to strengthen the school work, as we know it is the basis of successful work in these mission fields."

* *

WRITING from Smyrna May 25, Dr. A. J. Girou, long cut off from European headquarters, asks counsel of the General Conference. He says:

"During all the time of the war I have been obliged to remain here in the city of Smyrna. As an alien enemy, I have not been allowed to leave the city at all, but I was free to do anything I liked in the city. As great gatherings were forbidden, I thought that the best thing for me would be to improve my time doing medical work as surgeon dentist. For three years, therefore, I have been able to gain all my family expenses, to pay the rent of our little church, and to help the poor more or less. My wife and I are very thankful to the Lord for having blessed us so, because my medical work has been a great success, and during all this time we have never suffered financially. It would have been impossible for us to get along with what the Mission Board would have been able to pay us.

"But the climate has affected us greatly. My wife, my little girl, and I are suffering with malaria, and most of the time either my wife or I or both of us are in bed. We feel very much in need of a change. I came to Turkey directly after the European Conference at Friedensau, and have remained here since. Living here costs so much that the prices would sound fabulous to those not living in these places. A loaf of white bread costs \$1.35. For only the making of a suit of clothes for me I had to pay the tailor \$64. But that is nothing compared with the rent of the house which we will have to face in a month or so. The law for rents this year is that the owners have the right to increase the prices three times what they were last year, which

means that for the house where I am I will have to pay the sum of \$1,200.

"I wrote to Brother Erzberger in Constantinople, and received the answer that he, too, was without any news, and sick in bed. It is now more than two months since I have received any news from him. Brother Erzberger and I are the only European workers here. As for our brethren who lived in Turkey, not only the workers but also the church members, with very few exceptions, have either been killed by the Turks or have disappeared into exile. Our work in Turkey must be started anew, and workers be brought from outside."

* *

A WORD OF APPROVAL

"UPON receipt of your new book, 'World Peace in the Light of Bible Prophecy,' I immediately began to read it, and scarcely stopped till I had finished; and while I would not depreciate the importance of former numbers of the World's Crisis Series, yet I have no hesitancy in saying, at least from my viewpoint, that this is the best number yet produced in your series. I like the way it deals with the subjects it handles. I believe it will appeal to the candid who read it, and bring the light of truth with which it deals to many. It should not be out of date till our work is finished. I am sure it will have a very large circulation."

W. W. EASTMAN,
Asst. Sec. Gen. Conf. Pub. Dept.

* *

THE BOOK THAT WAITED TEN YEARS

It is the story of a "Bible Readings" which was hidden away in the back blocks of Australia for ten years, and then bore fruit. One of our sisters, Mrs. Penniment, told it in South Australia.

"I was governess in a family on a sheep station in the north. I found there a copy of the book, 'Bible Readings.' 'I have had it in the house for ten years,' said the mistress. 'I have never read it; it is only rubbish.' But I read it, and found the truth, and began at once to keep the Sabbath. Then the lady dismissed me. 'We will have no fanatics here,' she said. I came to my home in Adelaide. My mother knew of an old lady who 'went to church on Saturday,' and so for the first time I learned of others who were keeping the Sabbath.

"One day, at the meeting, Elder Cole asked me to relate my experience, which I did. Brother Joseph Steed [now Elder J. E. Steed, of the Samoan Islands] was there. 'Where did you say that book was sold?' he asked.

"At the Bungaree Station, to the McGills,' I answered.

"Well,' said Brother Steed, 'I was traveling north once, and took a copy of "Bible Readings" with me. I was at the Bungaree Station, and I sold that book there ten years ago,' he continued, tears filling his eyes as he spoke.

"And there's the result,' said Elder Cole."

Many thousands of the books sold by the colporteurs over the earth have already started feet toward the kingdom; and many thousands of copies besides, we know, are waiting to come out from forgotten corners and bless souls who shall find them at the right time.

W. A. S.